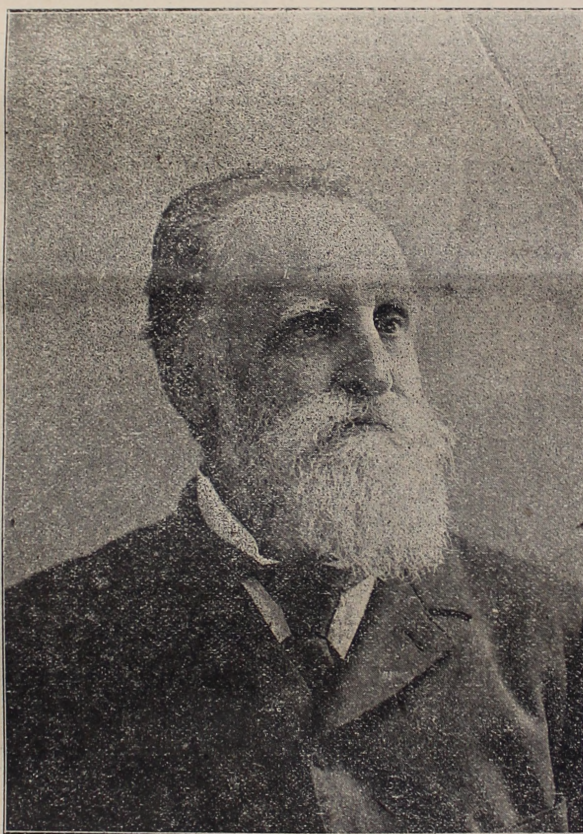


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CHARLES DAWBARN.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, N.Y.

Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

PALMISTRY.

I have received during the past week the following letter, which will explain itself. This letter comes from one who has progressed in the study of palmistry, and is, as she says, a practicing Palmist. It is not at all unusual for one to run against just such puzzling cases as the hand she sends, which is a most uncommon one. I never attempt to make a reading from a pencil sketch, as in it many of the most important signs are likely to be entirely overlooked by the one who makes the sketch. Signs which to the Palmist would mean the key to the life, may seem unimportant to the person not skilled in palm reading. In the cut presented below is plainly shown the defects even in a carefully made sketch, this sketch evidently having been drawn with the idea of getting in the lines, but without regard to the shape of the hand and fingers, which is most important. In answering this inquiry of M. F. I have confined myself to simply the questions she asks, without going into anything further. This will give my readers an idea of how to take a line or set of lines and signs, and follow them from start to finish, and I give it as likely to be useful to those who are now studying under my direction.

Cheiro, Jr., of Light of Truth: Dear Sir—I see by the Light of Truth you kindly offer to give information concerning Palmistry. I have Cheiro's book, "Lavater's Sparks" and Allen's, and have practiced for some time. I make startling statements. I have intuition naturally but I can not always be sure of myself. I find so much to puzzle me. The line I mark here (a) I can't find in any book. Also every book has a meaning for stars. Now this is a woman's hand who is 31 and never married. I give it up, it was too much for me, and I drew these off for future use. Can you see anything in it—the stars especially? You will do me a great favor.

Mrs. M. F., Ocean Grove, N. J.



This cut, you will see, presents a great diversity of lines, but it is the two stars on Mount of Venus and the line marked a, b, c, d, e, which she asks about. I give below my answer to her. It will be necessary for you to follow closely the sketch in order to have the meanings become clear.

Mrs. M. F., Ocean Grove, N. J.:

Dear Madam—Yours enclosing

sketch of hand received. It is certainly a most complicated hand and would easily tax a palmist's skill. You can not mean that the little finger and thumb are the shape of your sketch. In answer to your questions I will say: The stars always accentuate strongly the qualities of any part of the hand wherever they are found. Two of them low down on the Mount of Venus, as in your sketch, would bring out strongly the baser qualities of that mount. The line running through them up to Saturn, marked a-b, shows that at the age at which this line crosses the life line a fatality will mar the life owing to these Venustian qualities, and seriously affect the subject. An influence line runs along inside the line of life, running into one of the stars and an island, F, G; the line from the island then diverges away from the star and life line, G H, showing that the influence in her life culminates at that period in an affair bringing into play the baser qualities of the Mount of Venus. The island shows that the consequences were scandalous and disgraceful, and that after the act the influence passed away from her life. By reference to the lower marriage line, I-J, you will see that this influence died, and was a lover. By the slant which the line B-C takes after reaching the Mount of Saturn, viz: deflected toward Apollo, it will tell you that this lover was of artistic tastes; the line B-C then branches down again crossing the heart line. At the point at which it crosses the heart line you will see a ray droops down from it, C-K, which will show you the great sorrow that was brought to the heart by this lover. The line C-D then takes another deflection, and lands on the head line, which will show that the affair seriously affected the head of the subject; it then deflects again and runs into a square, D-E, which shows that the subject has been protected, (the square meaning protection) from further harm by the coming into her life of one of the opposite sex (shown by the line from Mount of Moon which runs into the square), who has brought her better luck and protection. This follows your "A" line and the stars from source to finish with its proper meaning. There are many confirmatory signs, viz: the island in heart line at beginning, marked N; the marking of her marriage line, but it would require pages to go into full details and explanations. I have, however, answered your questions, and would be glad to hear if this has been of service to you.—C., Jr.

As in this case, you will constantly find lines not given in any book as Mrs. M. F. has done. It is only the principal lines that you can get from the books and a few modifications of them. You will have to learn to read most of the lines you see without help from books, and it is here that practical observation comes in. Every line has a meaning, and by watching all the hands you meet and noting the modifications of the principal lines and applying these modifications to the persons themselves, verifying them in every case when you can do so, you will come to read hands as easily as you do a newspaper. In reply to my letter I received the following from M. F.:

Ocean Grove, N. J.

Cheiro, Jr.—Dear Sir: I am exceedingly obliged to you for your great favor and also for your valuable information. I enclose the right hand of the lady's and do I understand you would like compensation? I hope you won't hesitate in letting me know. The little finger is small. The hand is small and pink.

I was puzzled to know if the chain of events had finished. I started the fatality at 27. I thought the stars meant the men she had associated with and the death of husband at 36. I have interesting experiences and find the older the people are the easier the hands are to read, but the future is so uncertain to read. If you find this interesting and have much you could tell, kindly let me know charges.

MRS. M. F.

In reply to this letter I wish to say that I expect no compensation from students of this department all are invited to write me as in the above instance for advice in furthering their studies, and I hope you will freely avail yourselves of the offer.

The following letter will tell its own story:

Boston, Mass., April 5, 1897.

Mr. Cheiro, Esq.:

Sir—I take the advantage of your very kind offer in the Light of Truth to have your information on following sketch:

If Fate line rises from life line as on the sketch does it indicate success from the date of the point of junction with life line? In this case it would be in the age of about 42 years or should it be measured on Fate line, then it would be at the age of 28 or 30 years. Respectfully yours, M. J. C.

No. 78 Prince st.

With this is sent the following sketch of a hand:



M. J. C. asks a very natural question, and one which would only be asked by one who has made a good deal of progress in Palmistry. He has divided the hand as to ages, by the rule of 7, and has done it very accurately. In answer to his question I wrote as follows:

The Fate line, rising from the line of life as it does, shows that the success achieved will be the result of his own merit and efforts, not of "luck." His affairs will begin to improve at the time this line leaves the life line, as M. J. C. gives it about 42. The life line is the most important line in the hand, and every time that touches or leaves it is to be read as meaning an event in the life at the age it touches the life line. In this case the age should be read from the life line, not the line of Saturn. M. J. C. has talent for Palmistry and should give it a great deal of thought and study.

And now having reached my space limit, I wish to close with a word to the many who have applied to me during the past few weeks. Get the books recommended you at once, and go to work on them. When any points arise that puzzle you, send me sketches showing the lines you do not under-

stand, and I will gladly assist you. I write each inquirer personally, and this service is entirely free to you. I purpose having this department the means of enabling as many to become scientific Palmists as will give their time and earnest effort to the study. I am not seeking idle or curious people, but earnest students. Such will find me always willing to assist them. CHEIRO, JR.

VOODOISM.

The exact birthplace of Voodooism is unknown, but certainly was somewhere on the western coast of Africa. Then it spread to Hayti and, some decades later, to the United States. Many barbarous rites which at first distinguished it have disappeared, but it is still a grewsome superstition which recalls the time when our peaceful colored brethren were denizens of the African jungle.

"The name Voodoo is derived from Vodou, a word belonging to the Ewe language and signifying in its primary conception an omniscient, beneficent power symbolized in a non-venomous snake. The belief is one of the many developments of Shamanism, or the creed that the deity is exemplified in some animal. Cold, illness and other evils are produced by the deity acting through the medium of that animal, and the god may be placated by gifts and homage paid his representative. This belief is concurrent with the reverence for the Obeah, Fetish worship, Ju Ju, Mumbo, Jumbo, and other kindred superstitions, and is held by many negroes, even among those who have joined the church.

It would certainly be a mistake to condemn all those who practice these rights and claim to be Voodoos, as imposters. The apparently supernatural results produced have a basis of fact. The negro nature demands strong remedies, rejecting either medicine or religion that does not have an immediate and impressive effect. In many cases there can be little doubt that the cures and injuries said to have resulted from the Voodoo actually occurred. Medicines and the properties of various herbs have been handed down for ages by the priests, and working upon a negro who already believed himself under the spell of the Voodoo, would be doubly effective.

The rites of Voodooism are celebrated in the inland districts of Hayti with almost the same barbarism as when first brought from Africa. Through all the religion runs a strong undercurrent of sensuality. Girls are often initiated into the priestcraft, it being alleged that they are needed to placate the deity that dwells in the snake. Instances of cannibalism are known, but they seem to have been due rather to the savagery of individual priests than to the demands of Voodooism itself. A dialect called Gumbo is often used in the sacrifices by those who have been initiated into the deeper mysteries. This dialect is made up of the Ewe language of the western coast of Africa corrupted with French. While only those who have been regularly trained can enter the priestcraft, yet there is a large brotherhood of believers in Voodooism, even in this country, and the general symbols of the superstition are known to nearly all negroes. The religious rites in this country have almost entirely ceased, although a Voodoo dance is occasionally held in Louisiana. In every negro community, however, are many who are recognized as Voodoos, and are either able to place the Voodoo on an enemy or to remove the ban after it has been pronounced by another. The Voodoo doctor, as he is called, is able to remove this curse only when he is more expert in the mysteries of Voodooism than the person who pronounced it.

The Camp Meeting At

LAKE PLEASANT, MASS.

The summer camps are again becoming subjects of conversation, and already the early visitors to Lake Pleasant are preparing for their journey to that Mecca of the Spiritualists as soon as the snow has disappeared. A friend asked me recently why I always in my notices about our camp spoke of it as popular or successful—whether it was simply to laud the place, or was it really popular and successful; and a few remarks on this subject might be timely. It is true that the management of Lake Pleasant wish to boom the camp, but not at the expense of truth and veracity. Success is very easy to grasp if one have only the will and perseverance, for "nothing succeeds like success," and during the last two years of general depression everywhere dear old Lake Pleasant has been popular and a success. In 1895, besides paying current expenses, the management paid up a debt of \$1,300. Last season the Camp Meeting association issued bonds to the amount of \$10,000, but found it necessary to sell less than half of them to pay off all mortgages and debts, though \$8,000 worth had been subscribed for, and today Lake Pleasant, the oldest and largest camp meeting ground in New England dedicated to the promulgation of Spiritualism, and to that alone, is owned by Spiritualists who are lot owners and annual campers there with a credit which is, as President Daily stated at the directors' meeting, almost too good. As for the truth of its popularity, why should it not be popular? This year, as in years past, we have engaged the best lecturers and mediums in the world to grace our platform—not mediums who are endowed with medial powers only, but who also stand high for intellectual ability and morality. Music lovers will be attracted to the band concerts which will be given twice every week day and three times on Sundays by an organization that stands among the high-

Mount Toby, Poet's Seat, Pine Waunagen, Amherst—the prettiest college town in America. Old Deerfield and South Hadley of Indian war fame attract many on account of the lovely mountain and woodland scenery.

Lake Pleasant is emphatically the resort for people of moderate means, as well as of the well-to-do. In fact, Lake Pleasant owes much of its popularity to the freedom exclusiveness which at the other fashionable summer resorts is generally so prevalent. The management exercises much care in granting licenses to those wishing to conduct stores or entertainments, and our dances are noted all over the country for the culture and fine appearance of the host of young people who congregate in the temple and pavilion every evening, and for the excellence of the management.

The National Spiritualists' association and the State association will each hold massmeetings at the camp this season.

Any one desiring privileges or circulars can address

ALBERT P. BLINN, Clerk,
603 Tremont Street, Boston.

MIRACULOUS CURES.

There are lines of hidden force, magnetic and otherwise, that control the methods of healing, and move its destination when the proper keys are touched, which are often, without the knowledge of the operator, because ignorant as to the cause. After an experience of more than sixty years, dating backward ten or twelve years before the first faint whisperings of Spiritualism, the writer was suddenly endowed with the healing gift, considered wonderful at that time, and has used it more or less since, though not much in public, or for pay.

We have given the matter close study, and wish to make the statement that the day will come when instantaneous cures will be the rule and not the exception. We anxiously await the daylight of experience and



LAKE PLEASANT: VIEW FROM BLUFF. MT. TOBY IN DISTANCE.

for relief under like conditions, will be surprised to be the subject of instantaneous cure. We confess we can not explain why an agonizing disease is removed "in the twinkling of an eye." Experiments to make certain the cause are yet in embryo. We have personal knowledge of instantaneous cures in typhoid fever, pneumonia, pleurisy and other diseases, the more gradual cure of cancers, other tumors, the cure of the opium, tobacco and liquor habits through "suggestion" (well named) in patients for short of the "hypnotic" state.

I have seen these diseases dissipated and carried out of the human system, leaving painless and silent tread through mental agency, though the occult work is to me not satisfactorily demonstrated because not the rule, as there is often a hitch unaccounted for.

Prayer is one of the mental emotions, an active lever through which sudden cures are sometimes perfected. It matters not whether the appeal is to the unknown or personal God, it must be pure and fervent, touching the tender chord of harmony that really controls the healing asked for,

conflict which is only beginning to be appreciated now, as every line is prophetic and descriptive of the "vibrations" that loosens harmony within us, and is as follows:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

I have written all the above to introduce the article below in relation to the prayer of Miss Myrtle Kates, and recently cut from a secular paper, which is no doubt true, as to the cure:

"There is a happy family in Menominee, Mich., by reason of a miraculous cure. Miss Myrtle Kates is the daughter of J. F. Kates, general secretary of the Y. M. C. A. Five years ago, when she was 17 years old, the young woman became afflicted with cerebro-spinal meningitis. For the last few months she has grown steadily worse, and a consultation of physicians pronounced her case incurable. This was while the young woman was living with her aunt at Grand Island, Neb.

"On Feb. 24 the family doctor called and found her nearly unconscious from the terrible pain. He forbade any one to enter the room, deeming dissolution nigh at hand. Miss Kates has always been of a religious turn of mind, and in this emergency she prayed fervently to God to cure her. Instantly her pains ceased and the disease left her. She got out of bed immediately, dressed herself, and found she was ravenously hungry.

"She has been perfectly well since that day, and was able to make the long journey from Nebraska to Menominee without fatigue. These facts are fully attested."

A. J. LANGWORTHY.

SAT UP IN HIS COFFIN.

Edward Geddings, a farmer living near Sumter, S. C., had been ill for six weeks with grip. Recently he became much worse, and one morning was pronounced dead by doctors, nurse and relatives. The coffin was ordered and the body was prepared for burial. In the afternoon it was placed in the coffin and the interment was to take place on the 16th. During the evening when the room was full of the dead man's friends, who were talking in low tones, a voice was heard issuing from the coffin. One of the men opened the lid and Geddings rose to a sitting posture and spoke to them. He was quickly undressed and put to bed. Now he is reported improved, and there are hopes of his recovery.

MAN ONLY HAS A NOSE.

Man is the only animal that has a real nose or chin. Horses have faces that are all nose, swine have snouts and elephants trunks; lions have vast smelling organs, but none of them anything that can be separated from their faces and called a nose. It is even more true of the chin, which is practically human.



LAKE PLEASANT HOTEL.

est in the state, the Fitchburg band, the orchestra of which will furnish music for the dances to be given every afternoon and evening during the season. The band concerts are free to all campers and visitors to the grounds. Excellent boating and fishing privileges can be enjoyed by lovers of those sports, and the lovely drives to points of interest in the vicinity, such as

unfettered truth on this subject, now blindfold with speculation, but do not wish to discuss the matter in this article, which is a prelude to another object.

We know as a fact, that a pure thought, strong and earnest in expression, if in sincere unison with the healing gift, is often successful. Also that a soul bathed in agony pleading

and I am inclined to believe the theory that the vibrations emanating from the mental effort must assimilate and act in unison with those of the disease to remove it, as sweet thought drives sin from the soul. Appropos of the prayer cure, I wish to quote from an Ayshire poet of the last century, James Montgomery, who wrote wiser than he knew when he penned the

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CORRESPONDENCE

CLEVELAND, O.—Mrs. Maggie Waite will serve the Spiritualists of this city at Army and Navy hall during the month of May.—Thos. A. Black.

LYNN, MASS.—Lynn is still in line spiritualizing the masses. T. H. B. James and his host of co-workers are ever ready to respond to duty, and so the good work goes on.

GENEVA, O.—Mrs. Carrie Twing spoke before the First society recently. Prof. M. F. Hammond also made some appropriate remarks, followed by Mrs. N. C. Mosier with 35 tests.—Mrs. Hattie Ward, Sec.

OMAHA, NEB.—Mrs. May Goodrich is ministering to the friends here every Sunday evening. She has been assisted by Mrs. Annie Wagner. The former is open for engagements. Address 207 S. 24th.—W. F. Langdon.

SPRINGFIELD, MASS.—Mrs. Laura Cummings writes that the Church of the Spirit, which was organized and chartered only a few months ago, is increasing in membership with wonderful rapidity and attracting interested audiences. Its recent celebration of the anniversary proved an eventful occasion and made the society an abiding institution.

CHICAGO, ILL.—The First Society of Spiritual Unity—Mrs. Mary C. Lyman, pastor—celebrated the 49th anniversary of M. S. with its accustomed eclat to the delight of participants. A fine program was carried out most satisfactorily, and the day will be ever remembered as one of many in the history of our society.—Mrs. Minnie C. McCann, secretary.

LIMA, O.—It is the delight of my life to note the activity with which our present lecturer, the Rev. Moses Hull, senses in his audiences the presence of the nineteenth centuries old creedalists, whose appearances always indicate their security in the promise of that old adage, "Where ignorance is bliss 'tis folly to be wise." Fancy if you can, the holocaust of consternation created by his casting into it his recent text, Ecc. 3, 15: "That which is has been; that which has been shall be; God requires that which is past." Then imagine if you can the harvest to be garnered by the wielding of such a sickle in the hands of such a mower.—W. W. H.

MARSHALLTOWN, IA.—The Progressive club celebrated the 49th anniversary in a very enjoyable manner. Although rain fell in torrents, the beautiful home of Mr. and Mrs. J. D. Parker was well filled with a happy company of our best people. A fine program was the main feature of the evening, with an excellent address by J. D. Vall. Music from the Spiritualists' Hymnal. Also some excellent mediumship through our local talent. Easter services were also observed by the club at the home of the president. A nice collection was freely given and sent to the N. S. A. Cottage meetings will be a feature of the future work of the Progressives.—Mrs. E. T. Reynolds.

BROOKLYN, N. Y.—The fraternity of Divine Communion has begun a series of Sunday evening meetings at 497 Franklin avenue. Ira Moore Courlis gives tests and messages. He also is often entranced to play the piano. He also possesses the gift of automatic writing, prose and poetry, and gives psychometric readings. Dr. John C. Wyman presides at the meetings and brief addresses are given in elucidation of the fundamental principles of the spiritual philosophy, which are shown to be in perfect accord with the original unadulterated "gospel of glad tidings" proclaimed by Jesus and his apostles. These meetings are designed

to attract the liberal minded and church going people and many have already expressed their cordial sympathy with this movement.—Corr.

PHILADELPHIA, PA.—The Philadelphia Spiritualist society celebrated the 49th anniversary of Modern Spiritualism in their hall, northeast corner of 8th and Spring Garden streets, on Sunday, March 28th. The meeting was opened at 9:30 with a conference. Mr. Thomas Locke, the president, made a short address suitable to the occasion, followed by Mr. Samuel Wheeler, vice president, Mrs. Story, Mr. Reed, Mr. Hoover, Mr. Thorn and others. Mrs. C. Fannie Allyn followed with a very eloquent address, which was listened to and appreciated by a large and intelligent audience. The afternoon was devoted to the lyceum, conducted by Mr. E. Myers and Mrs. Lillian Heasley, the exercises consisting of recitations, tableaux and drills. Among those assisting in these exercises were Miss Fannie Reed, Miss Mamie Snyder, Miss Bessie Wainwright, Miss Helen Stauffer, Miss Bessie and Laura Myers, the Misses and Master Garlick, Miss Myrtle Phillips and Master Blen. Mrs. George Corbin gave a fine vocal selection. Professor Frank Bacon, who is the musical director, had charge of the program. Mrs. C. Fannie Allyn gave us a fine lecture in the evening. Prof. Bacon, Mrs. Yocum and Miss Kehruida, violinist, furnished the music. The hall was handsomely decorated with American flags and flags of other nations, also flowers, palms and flowering plants. Great credit is due to the committee on decorations, Mr. Hahn, Mr. Hammar and Mr. William Heasley; also Mrs. Joseph Shuster, Mrs. Hinds, Miss Galloway and Mrs. Story.—Mrs. Thomas M. Locke.

STATE CONVENTION AT SYRACUSE, N. Y.

About 200 delegates assembled at the state convention and organized.

The following officers were elected: G. W. Kates of Rochester, temporary secretary. Permanent organization: H. W. Richardson of East Aurora, Titus Merritt of Yonkers, Mrs. S. A. Walters of Auburn; credentials, Frank Walker of Hamburg, H. L. Whitney of Brooklyn, Mrs. S. L. Russell of Waverly; rules, E. W. Sargent of Brooklyn, E. W. Sprague of Jamestown, G. W. Kates of Rochester.

Among the prominent speakers present were Prof. H. D. Barrett Mrs. Cora Richmond, Hon. L. V. Moulton, Dr. George A. Fuller, Dr. F. L. H. Willis, Mrs. A. L. Pettingill, H. W. Richardson, Mrs. Emma Train John Eggleston, Mrs. Tillie U. Reynolds, Mrs. Carrie Twing, Mrs. Clara Watson, Mrs. J. H. R. Matteson and Mayor McGuire of Syracuse.

Dr. W. G. Mills and E. W. Sprague gave tests.

Following are the delegates chosen to the national convention: Mrs. Thomas Robinson, Gloversville; Mrs. L. A. Sherman, Munnsville; William Beggs and Peter Pfeiffer, Durhamville; Charles H. Mead, Geneva; John R. Lord, Niagara Falls; Frank Walker, Hamburg; H. C. Whitney.

The secret is out; namely, that of learning how to psychometrize. Of course, you must be sensitive; but who is not to some extent? As far as you are however, you can learn to master the art. It is all given away in a neat little volume called the Psychometric Dictionary—just issued by the Light of Truth Publishing company, and a production by the author of "Higher Realms" and "Psychic World." Price 25 cents, postpaid. Every sensation known to man or woman is herein recorded, and each one has a meaning by which both mortals and spirits can be judged or read. It will save you from deception by either. Read it!

NEWS NOTES.

J. Clegg Wright is in Boston.

Moses Hull is lecturing in Lima, O.

Dr. C. H. Figueroa is at Palmetto, Fla.

Dr. J. H. Randall has located in Chicago.

Chicago has two German Spiritualist societies.

Editor E. D. Lunt is on a hot trail after frauds.

Bishop A. Beals is at home in Summerland, Cal.

Theo. D. Price is lecturing at Grand Rapids, Mich.

Mrs. M. T. Longley is lecturing at Los Angeles, Cal.

The campmeeting at Bankson Lake, Mich., begins June 5.

Oscar A. Edgerly spoke in Worcester, Mass., last Sunday.

Mrs. Maggie Waite is holding seances at Detroit, Mich.

Canton, O., has a new society, with C. C. Barrick at its head.

Mrs. Maude Fritag is a rising medium on the Pacific coast.

Andrew Jackson Davis has an office at 63 Warren avenue, Boston.

The Ohio convention takes place on the 4th, 5th and 6th of May.

The Campbell brothers have made their home at Lily Dale, N. Y.

Captain S. G. Cabell of Washington, D. C., has passed to the beyond.

Dr. Mary R. Hutcheson of Kansas City, Mo., is on a visit to Chicago.

Mrs. A. M. Glading spoke at Single Tax hall, Brooklyn, on the 26th ult.

The "Brockway family" has been doing effective service in Denver, Colo.

John Bonzet of Eagle Bend, Minn., is a new worker on the spiritual platform.

Mrs. J. J. Whitney has returned to San Francisco, where she is giving sittings.

Mrs. M. E. Cadwallader of Philadelphia, who has been very ill, is convalescent.

E. A. Doty has been elected president of the Lockport (N. Y.) Spiritual society.

Mr. C. W. Taylor, state organizer of Ohio Spiritualists, has returned to Columbus.

Mr. W. H. Myers of Hoaglin was in Columbus on the 19th on convention business.

The Rhode Island Spiritualists held a mass meeting on the 21st ult. at Providence.

E. W. Sprague will act as chairman for the Bankson's Lake campmeeting during June.

Kensington, Ill., has been enjoying the able ministrations of Mrs. Cora L. V. Richmond.

A medical bill recently introduced in the Oklahoma legislature was killed by a "rider."

G. F. Perkins is serving the Beacon Light Spiritual church of Chicago as regular speaker.

Mr. E. M. Gilman has been engaged to serve the Bible Spiritual Society of Milwaukee, Wis.

Mr. A. G. McDonald of Brooklyn, N. Y., resumed public work in that city on the 11th inst.

Mrs. Cora L. V. Richmond recently celebrated her 40th anniversary as a rostrum medium.

Mrs. R. S. Little ministers to the Psychical Research Society of Oakland, Cal., for May.

Mrs. Ada Foye lectures and gives tests at the First Spiritual society, 3120 First avenue, Chicago.

Carlile Petersella has been elected president of the Los Angeles (Cal.) First Spiritual Society.

Dr. G. C. B. Ewell has been lecturing to Leadville, Colo., audiences with marked success this month.

Mrs. A. E. Sheets is at Grand Ledge, Mich., busily preparing for the coming campmeeting in that section.

The Brigham society of New York will hold special services on the 23d of May for G. A. R. veterans.

The Massachusetts State Association of Spiritualists holds its quarterly convention at Lynn on May 4th.

Dr. J. M. Peebles has been having some royal receptions from Spiritualists on his trip around the world.

G. W. Kates had the honor of representing Rochester at the late New York state convention of Spiritualists.

Mrs. Walling—formerly Mrs. Stewart of Terre Haute, Ind.—is now holding seances at Santa Monica, Cal.

The Spiritual Research society is the name of a new organization at Canton, O., with E. J. Bowtell as speaker.

Among the notables to be present at the state convention in this city next week will be Rev. Mrs. H. S. Lake.

Mr. B. F. Underwood recently lectured at Parker Memorial hall, Boston, to a large and interested audience.

Frank T. Ripley has just closed an engagement at Port Huron, Mich., and has been re-engaged for next season.

Dr. Adah Sheehan is open for lecture engagements. Address Elsinore Gate and Russell street, Cincinnati, O.

The First Spiritual union of San Jose, Cal., has elected Wm. McMeekin as president and J. U. Spence as secretary.

Mrs. Mary F. Lovering of 63 Chandler street, Boston, will receive donations for the Veteran Spiritualists' Union Home.

Mrs. Ida P. A. Whitlock has been lecturing in Haverhill, Mass., to good audiences. She was followed by Mrs. C. Fannie Allyn.

Mr. J. Frank Baxter is interesting audiences at Columbus, O. His triune gift of speech, music and spiritual discernment proves a magnet of strong attracting power.

Among the active Spiritual workers in Cincinnati just now are Mrs. Pfuntner, Greenamyer, Ropp, Dee, Jones, Heckman, Misses Tleman and Bradley and J. H. Clinger.

At the Texas state convention this month the following speakers will be present: Miss Lydia W. Allen, Mrs. L. L. Bedell, R. H. Kneeshaw, John W. Ring and A. F. Brown.

Mrs. Mena Francis, at whose seance Professor Elliott Coues received evidences of a future life, has been ordained a minister by the California State Spiritualists' association.

Hon. L. V. Moulton, while in Washington, D. C., attending the quarterly meeting of the N. S. A., was suddenly recalled to his home in Grand Rapids, Mich., on account of illness of his daughter.

Mrs. Lizzie K. Hartman has recovered from her late illness and is now ready to engage for platform labors—inspirational speaking, tests and psychometric readings. Address 823 Washington street, Boston, Mass.

Did you see the good effect our crusade had on the anniversary this year? Now try it locally by ordering a number of the Occult Science Quarterly for distribution.

To understand your neighbor see what effect she has on you in passing by, and look for the meaning of that effect in the Psychometric Dictionary. Price 25 cents. For sale here.

A NEW DISCOVERY.

AN APPARATUS TO MEASURE EMOTIONS.

SLEEPING OR WAKING, IT GAUGES THE ENERGY OF THOUGHT.

A device of great simplicity and power to assist in the field of psychophysiology has been perfected and experimented with by the learned Italian professor, Angelo Mosso of the University of Turin. By his delicately adjusted instruments, the "balance" and the "plethysmograph," Professor Mosso is able to do astounding things. With his subject lying on the "balance," or sitting with the plethysmograph attached to his arm, absolutely motionless, speechless, and with eyes closed, Mosso can tell, merely by closely observing his apparatus, whether the man is awake or asleep, whether any emotions outside of the ordinary are disturbing him, whether his brain is active or sluggish.

Nor is this all that the "balance" and the plethysmograph show.

Not only do they register in this general way, but they can do their work far more precisely. The advent of dreams in a sleeping man can be noticed, and Mosso has actually been able with his plethysmograph to detect unerringly, without any knowledge except what his instrument gave him, the precise difference in mental effort between that of reading Italian, an easy task, and reading unprepared, a passage of Homer. The very first experiment, in fact, that he made in this direction turned out successfully, and the instrument showed a marked variation.

Curious and almost incredible as these things seem, there is yet a very simple principle behind them.

These variations, these changes in mental effort that can be discovered so precisely, are all indicated by the movement of the blood in the brain and away from it. Briefly stated, the principle that Mosso has brought to the attention of science is this: The more mental effort the more blood needed in the brain.

The emotions, all thoughts and ideas, seem to be graded in this way, that they need differing quantities of blood. Whatever is required the brain draws promptly from the other parts of the body.

Mosso soon found that what was required was simply sufficiently delicate instruments to indicate these changes in the movement of the blood. His first experiments were with the pulse, which he quickly discovered altered in volume according to the thoughts a man had. To measure the pulse's variations he devised the plethysmograph. An instrument on an entirely novel principle was necessary, however, for he found that the color of the skin did not vary sufficiently for the eye to detect variations, nor was the thermometer applied to the surface of any practical use.

Yet the plethysmograph was only a halfway measure, effective as it was. Nearly all of the astounding discoveries Professor Mosso has made have been effected with his "balance." This instrument shows with absolute certainty the perpetual changes of locality that the blood undergoes.

The "balance" is an instrument of wood and metal, its "beam" made large enough to hold a man lying comfortably stretched out with his head slightly raised.

The "beam" or "couch" rests upon a fulcrum, and is steadied by a heavy counterpoise of metal, firmly held by lateral bars. Weights run along the edge of the "couch," so arranged that the normal center of gravity is kept in

the middle of the "balance" and the whole is held in precise equilibrium.

So sensitive is the balance that it oscillates according to the rhythm of respiration. Under normal conditions, however, these oscillations precisely balance and the "couch" remains horizontal. But at the slightest change or variation in brain effort the "couch" inclines one way or the other.

If any sort of intellectual activity is aroused, however slight, as Professor Mosso expresses it, "the legs become lighter and the head heavier." There are no exceptions in this rule. It is a phenomenon constantly noticed.

Mosso's experiments have been curious and striking in the extreme. He found that if the man lying on the "balance" was spoken to, the "couch" would incline toward the head, no matter how motionless the subject might lie. Thus the stimulation of thought, the arousing of brain attention and activity was proved. The more the man's attention was aroused so much the more would the "balance" tip. The spoken word had set the subject thinking, and the flow of blood to the brain had become greater.

By a nicety of arrangement the weights on the edge of the couch could

noises were made the "balance" would tip toward the head, sometimes slightly, in other cases very perceptibly, and remain there steadily.

By this "balance" and the plethysmograph applied to the pulse it has become possible for Professor Mosso to distinguish, without other aid, between the thinking man and one who is absent-minded; between the man afraid and the man who is calm; between the man warm and the man cold; between the man who is tired and the one rested and full of intellectual activity, and between a man who has eaten and one who is hungry.

The curve of a single pulsation frequently shows to Mosso these facts, but it is from the instruments mentioned that he gets his best and most accurate data.

Hardly less remarkable in its revelation of secrets of the brain than the balance is this pulse measure, or plethysmograph, the first instrument devised for measuring to the extremest fraction of an inch the volume of the hand and wrist, or its precise size under different conditions.

It would hardly be imagined that the hand and wrist would vary sufficiently in size under the movement of the

water in the large tube, and the water level in the small tube will fall.

If, on the other hand, the blood flows back from the brain into the hand and wrist, the blood vessels will increase in size, even ever so slightly, and the water level in the small tube will rise sufficiently at least to mark the change.

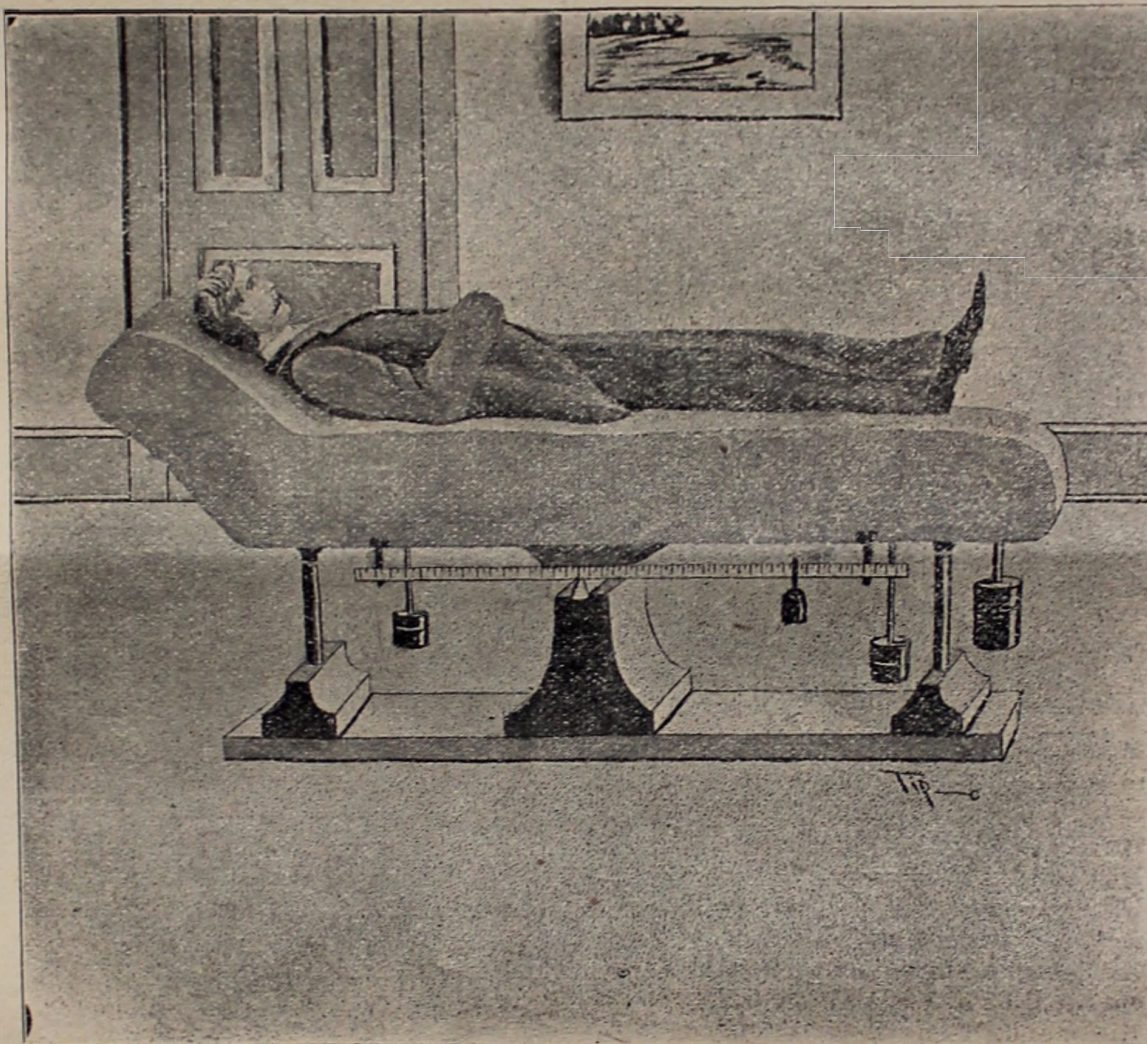
This is what takes place with the plethysmograph, unerringly, and it has been found by experiments that this delicate instrument will indicate with certainty every change of thought, and every increase and decrease the quantity of mental activity the brain is undergoing at the moment. Even if the subject is asleep changes will be registered in the most surprising manner.

HOW THE SPIRIT QUILTS THE BODY

In the course of his lecture, "Death as Seen by the Living and the Dead," at Cavendish rooms, London, Mr. J. J. Morse gave the following description of the passing of the spirit from the body at death: "The entire face of the body (of the person dying) is numbed and loses its customary sensations, and immediately there commences an upward motion of an interior luminous substance that is apparently filling the body. (We are speaking, of course, from the point of view of those who have 'died,' and who see these things from their side.) This interior luminous something, that fills the entire physical organism, withdraws itself from the extremities, the feet and hands, and gradually concentrates itself round the main portion of the body, ultimately rolling upward until it gathers about the head, and begins to exude. * * At last the interior of the body appears to be becoming empty, and the luminous glory gathers around it like a brilliant pulsating ball, in the center of which there is detectable a glowing nucleus. Presently the law of organization asserts itself, in accordance with the principles of elective affinity, and the new organism is gradually evolved from the luminous mass. Little by little the form emerges, gathering up the brilliant particles and weaving them, as it were, into the texture of itself, until at last the duplication is complete, and the arisen spirit stands, fully developed beside the discarded physical form."

The Banner of Light is also protesting against undeserved eulogy of workers by correspondents. Perhaps the Banner desires to share a little of the opposite with the Light of Truth from these panegyric despoilers of writing pads.

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MEASURING EMOTIONS.

be shifted so as to produce a different "balance." This was found necessary under differing conditions with the same subject.

It was found that when the man on the "couch," remaining perfectly quiet there for some time, would become drowsy and drop off to sleep the "balance" would incline toward the feet, the brain in its inactive state throwing off blood it did not need. Gently and carefully then the weights would be moved toward the head until the "couch" became perfectly horizontal again.

It was in these cases that Mosso got his most remarkable results. Be it remembered that the subject on the couch was in a profound sleep, unconscious of his surroundings or of what was going on in the room.

But let Mosso cough, move a chair or scrape his feet on the ground, making even the slightest sound, the brain of the sleeping man would at once respond under its mask of unconsciousness, some set of hitherto dormant faculties would be aroused, and the mentality would at once begin to act.

There would be no trace of remembrance afterward, so far as the subject was concerned, but the instant these

blood through the circulatory system upon which to build up any facts of the power of thought. But that it does is well proved, and the experiments Mosso has made with this "pulse measurer" of his have all resulted triumphantly. Even though they are of but recent date, they have established the new science firmly on its feet, and much more is promised for the near future.

The plethysmograph is a long glass tube into which the arm is inserted nearly up to the elbow. Closed at the finger end like a bottle; the other end, after all the water possible is poured in, is sealed up with putty or made water and air tight in some manner.

Communicating with this tube is another tube, this second one very slender and standing upright. It is open to the air, and the water with which the large tube is filled, under ordinary conditions, overflows the big tube a little and rises up some distance in the smaller one.

Now, if under the influence of some thought, idea or emotion, the blood vessels of the hand and wrist contract (the blood flowing to the brain in larger quantity), and the hand becomes smaller, there will be room for more

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are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

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HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N Front St., Columbus, O.

SUGGESTIVE THERAPEUTICS

HOW HYPNOTISM IS APPLIED IN AMERICA.

What It Is and What It Is Not, According to the Editor of the Hypnotic Magazine.

Mr. Sydney Flower of Chicago was recently interviewed on the subject of hypnotism and gave an interesting review of the subject.

Mr. Flower may be said to be representative of the Higher Hypnotism, and although a young man, his years do not appear to be a detraction in his earnest search for truth. He speaks with a marked English accent and described his visit to be "a run over the country with a view to establishing branches of the Chicago School of Psychology in the near future in the most favorable locations."

Mr. W. J. Chatterton, a graduate of the Chicago school, is with me, and he gave demonstrations in Detroit, after my lectures, of the manner in which patients are treated at the daily clinic of this school. Practically no medicines are used in the treatment of diseases, and the mind alone is there relied upon to cure the body.

"Is there not a great prejudice against the employment of hypnotism?" he was asked.

"There is, but there should not be," was the reply, "and even popular prejudice is wearing away in face of the undoubted value of hypnotic suggestion as a curative force."

"Is there not a fixed limit to this value?"

"Yes, it would be foolish to declare that hypnotic suggestion is all-powerful; it can be applied with success only in nervous diseases, functional disorders and for the correction of abnormal habits and tendencies; but even if we limit its employment to this alone, what an enormous field lies before it! Take insomnia, for instance, a very common form of nervousness among brain workers. There is no drug or material medicine known which will cure insomnia. The drug relieves the condition, it does not cure it. Hypnotic suggestion cures, because, as a matter of fact, the cure of a disease must rest in a patient himself. His own nature must throw off the disease, and drugs are only an assistance to this nature of his to act. They rouse the power of disease resistance which is dormant in him to activity. And hypnotic suggestion does the same work, but does it more completely and more accurately."

"You seem to lay great stress upon the therapeutic action of suggestion," said the reporter. "Is that in your opinion the chief end of hypnotism?"

"Undoubtedly. As an educational and therapeutic agency hypnotism is to be welcomed; but as a means of providing entertainment for a few idle people it is equally to be shunned."

"Not that I mean to imply," added Mr. Flower, "that there is any danger in these hypnotic entertainments. I look upon them as less dangerous than foolish. The average professor of hypnotism is one of the most curious

creatures in existence. He seems to occupy a niche of his own in the classification of human beings. He is comparatively honest, but grossly ignorant, because he believes his own preposterous assertions to be founded on fact. He is intensely credulous himself, and plays upon (we might say, preys upon) the credulity of other people. He is vain, self-opinionated



SYDNEY FLOWER.

and altogether hopeless. He believes he is possessed of remarkable will power, of supernatural attractiveness, which he denominates "magnetism," and he has vague ideas about projecting this astonishing will power of his to distant places, and subjugating persons without their knowledge or consent. He is, in fact, part knave, part fool, but the fool predominates. Please remember that I speak of the average professor. There are exceptions, and some of these exceptions are honest and intelligent investigators, who follow their chosen line of work fearlessly and with persevering patience. Perhaps you think I speak with some harshness of 'the professor,' but you must remember that I have the best opportunity of judging his caliber from the very nature of my editorial work, and some of the communications I receive would amaze you. They damage our work; they damage hypnotism; they degrade the science they pretend to understand, and it is there-

fore war between us. The Hypnotic Magazine is by no means popular with the professional hypnotist."

"Why?"

"Why? Why, because we teach what we know to be the fact—that every man and woman is a hypnotist; that there are no secrets in hypnotism; that all the phenomena of hypnotism are due to suggestion; that you can not hypnotize a person against his will; that to be hypnotized implies strength of will rather than weakness; that men are more easily hypnotized than women; that there is no evidence of the fact that mind communicates with mind except by spoken word, or the significant gesture; in other words, that the telepathic rapport said to exist between operator and subject is explainable on the ground of simple suggestion alone, and does not imply the power of thought transference or mind reading at all."

for years. But 'Christian Scientists,' with their 'absent treatments' and what not, and Theosophists with their astral planes and colors of thought; mental healers, mind readers and hypnotists of all shades of opinion, have founded their theories unblushingly upon telepathy, without even trying to prove their assertions.

"We seem to be engaged in discussing telepathy, whereas I want some information upon practical hypnotism," said the scribe.

"Ah, pardon me; but these by paths are very fascinating. What do you want to know specially?"

"Your opinion as to the relation existing between hypnotism and crime."

"There is no relation of cause and effect between them. That is to say, it is impossible to cause a hypnotized person, or subject, to commit an act in the hypnotic state which he would not perform in the waking condition."

"Now your reason for so believing?"

"Briefly, because the subject is never unconscious of his actions; is never an irresponsible automaton; is never in subjection to the will of the operator in any matter which is associated with a principle. He is partially in a subjective condition to the suggestions of the operator, so that when the latter says as a test of his subject's receptivity to suggestion: 'You can not open your eyes,' the latter believes, or accepts the suggestion, and the muscles of the eyelids refuse to perform the function. But if the operator's suggestions are distasteful the resistance of the subject is instantaneous and complete. He can break the hypnotic sleep just as soon as he finds there is reason why he should do so. He can throw off this influence even in defiance of the suggestion of the operator."

"Then crime is impossible in the hypnotic state?"

"By no means, but before a crime could be connected with hypnotism there must be as parties to it both a criminal operator and a criminal subject. If only the operator is a criminal, he can not by his positive or plausible suggestion break down the resistance of his moral subject. He can not blind the latter to the nature of the offense he is asked to commit. The somnambulist is in a very acute mental condition, but through all the feats and experiments which he performs at the bidding of the operator there is ever present in his mind a sub-conscious knowledge of the fact that the things he is doing are only experiments, and are to be rated accordingly. Thus a subject who has confidence in the operator will sign a promissory note to any amount, knowing that it will be torn up immediately the seance is over; but if he have not confidence in the operator, it would be quite impossible to make him sign this note."

"So that the operator's power over the subject is very limited?"

"The operator has only so much power over his subject as the latter is quite willing to accord or permit. The subject may do some things in the somnambulistic condition which he declares in his waking state were foolish and unlike him; but he does nothing—he absolutely does nothing—which he would not do if he were in a pleasant and jovial mood. He does not object to helping to contribute his mite to the success of the entertainment."

"Is hypnotism of any use in abstracting secrets from criminals?"

"Of no use whatever. The suspected person will lie as fluently in the hypnotic as in the waking state; probably more so. The somnambulist is very keenly alive to one thing, namely: the necessity for saying the thing most likely to benefit himself. I read not long ago that a Prof. Tyndall had visited a jail in Minneapolis in company with a reporter and had hypnotized

"But Hudson has based his whole work and theory in his 'Laws of Psychic Phenomena' upon this hypothesis of the existence of telepathy? (Hudson's book is very valuable, as well as very charming, because it presents the idea of the dual nature of man—the objective and subjective mind theory—so simply and clearly that a child can grasp it; but Hudson's work is chiefly theoretical, and we must attach first value to the practical. Prof. Crookes of the English Psychical Research society has lately been credited with avowing his adherence to the belief in the existence of telepathy. But all that Prof. Crookes said was that we ought to be sufficiently open-minded to admit that under certain very favorable conditions it was possible that mind might have the power to communicate with mind without the use of the ordinary channels of the senses. Surely a very guarded statement of a fact which this society has been endeavoring to scientifically demonstrate

some woman, with the idea of securing information regarding her husband's complicity in a murder. Naturally the woman, in her subjective state, stoutly maintained that her husband was innocent. She would say so in any case, waking or sleeping, believing this statement to be for his best interests and hers, and a thousand 'professors' could not shake her assertion. The sooner police officers understand the fact that hypnotism is absolutely valueless in the detection of criminals, the less likely will they be to expose themselves eventually to ridicule."

"You say that the subject is always conscious of his actions?"

"Always."

"And that he knows where he is, and what he is doing, even when he accepts sense delusions as real?"

"Yes. Subjectively, or sub-consciously, he knows this."

"Then he has two states of consciousness?"

"Certainly. The waking state and the subjective state. He may not remember in his waking state what he did in his subjective state."

"Then how do you know that he is always conscious even in the subjective state?"

"Because it is possible to recall to his memory by suggestion everything that has transpired while he was in that subjective state. If he had no memory it might be difficult to prove that he was always conscious. But by proving his memory we also, I think, absolutely prove his consciousness; because, if there is a memory of a deed committed, or a thing said, must there not also be a consciousness which creates the memory?"

"Is it possible for an operator to completely remove by suggestion from a subject's mind all memory of what he has done while in a state of hypnosis?"

"In some cases, yes. But the subject always remembers in subsequent hypnosis just what transpired in those previous, and if it were important to the subject that he should remember what had transpired he would probably do so in the waking state even in opposition to the operator's suggestion."

"It is claimed by many persons that hypnotism tends to weaken the will of the individual."

"A false idea," said Mr. Flower, "born of ignorance, and fostered by superstition. The usual application of hypnotism, whether for curative or experimental purposes, as practiced, for instance, at the school of Nancy, France, neither strengthens nor weakens the will of the individual. The usual treatment may be described as having no bearing upon the question. But in this one respect, and I consider it a very vital point to note, the Chicago School of Psychology seems to me to be far in advance of any school of suggestion in the world. Because it must be evident to anyone that if a patient suffering from insomnia is cured at the Nancy school, and his case dismissed without his knowing how the cure was effected, he is not one whit better off in the main than at the beginning of his treatment. He must know how and why he was cured if the disease is to be kept at bay for the future. He must be shown that he really cured himself, that the power lay in himself and not in the operator; that he put himself to sleep, and that in the future when his old condition threatens to return he must use his auto-suggestion to retain his health. The best results are always attained by working along the lines of auto-suggestion."

"You have gone very thoroughly into some of the peculiarities of hypnotism, now what are its benefits over other forms of treatment?"

"There are some diseases of the

body, organic lesions and structural affections, for which hypnotism is valueless, but in all mental affections it should be made use of; and, as I said before, in the correction of habits and in nervous derangements it is a most powerful agent."

"Are there no ill effects to be apprehended?"

"None; because hypnotic sleep is not essentially different from natural sleep."

"But the subject can not wake of his own accord?"

"He can always wake."

"But he does not do so."

"No; because there is no reason why he should; he is willing to sleep. But if you left a person in a hypnotic sleep and promised to return in half an hour to wake him, and if, in five minutes after you left, the house caught fire or some accident happened, the subject would wake immediately."

"Even if he had been told to sleep for an hour?"

"Certainly; the subject breaks the agreement just as soon as there is any reason why he should."

"But if hypnotism is such a simple thing I don't understand," said the scribe, "how it can be of such importance in the treatment of disease."

"Nevertheless it is of transcendent importance. It is the readiest and most effective means of calling into play the subjective or healing force that is contained in every human being. But it is the suggestion which arouses the force; in the hypnotization alone there is no value; the virtue lies in the suggestion. In nervous diseases the mind governs the body. We must attack the mind first, and so reach the body. The subjective mind is the seat of emotions and has absolute control over the functions and sensations of the body. We go directly to the subjective mind, and by suggestion rouse it to put into activity this control of function of which it is master, but of which mastery the individual is perhaps not aware. Education is nothing but suggestion, and hypnotic suggestion is suggestion concentrated or intensified."

"Are children easily hypnotized?"

"Yes, if they are old enough to give their voluntary attention to the operator. Moreover children are usually obedient, and are not disposed to question the veracity of statements made. They are less objective than their elders. Suggestion is very valuable in correcting grave faults in children and in molding their characters."

"Why can not suggestion be as powerful an agent for evil as for good?"

"Suggestion may, but not hypnotic suggestion. We are all suggestible, the strong and the weak. We are dependent creatures, even the best of us; dependent upon our environment; and from the suggestions we pick up every moment our characters are formed and our conduct shaped. I do not think suggestion as an educational factor in dealing with children is properly understood. Thus, according to our knowledge of suggestion to tell a child that he is thoroughly bad is the only sure and certain way to make him thoroughly bad, because his auto-suggestion is not sufficiently developed in his youth to enable him to resist this suggestion. On the other hand to suggest positively to a refractory boy that he is not bad, or sinful, or evil tempered, is a very certain way to turn him into a decent sort of youth, because the thought implanted is accepted and becomes an idea, a motor force shaping thereafter the boy's conduct."

"It is delightfully simple," said the scribe. "Tell me what are the essentials in a successful hypnotist?"

"Training in technical work, which can be taught in a few lessons; earnestness of manner; a fair command of language, and a persuasive tongue."

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But if he uses hypnotism in his treatment of disease, he should add to this a knowledge of anatomy and physiology."

"What attitude do physicians take with respect to hypnotism at this time?"

"In the main a very favorable one. Three-fourths of the subscribers of the Hypnotic Magazine are physicians, which speaks more forcibly than many words."

"One more question. Is everyone susceptible to hypnotic influence to some degree?"

"To some degree, yes. Hypnosis depends upon the concentrative power of the person to be hypnotized. If he be a strong willed person and has the power of concentrating his thoughts upon the idea of sleep to the exclusion of all other trains of thought, or wandering ideas, he will prove a good subject for hypnotic suggestion."

"That is, he will be a good somnambulist?"

"By no means. Active somnambulists are, as a rule, the reverse of strong willed; they are credulous and easily impressed, and are not remarkable for their reasoning powers even in the waking condition. It is unfortunate that the hypnotic entertainment, as it is usually presented, shows only the antics and delusions of a few active somnambulists as its main point of interest. Because the proportion of active somnambulists is only 4 per cent. Only four out of 100."

"What state do others go into?"

"Into any one of the conditions from drowsiness to complete sleep. The state of active somnambulism is in many instances a direct hindrance to the efficacy of the suggestion given for the removal of some nervous troubles; so that the best operators do not induce this condition in their patients at all. Dr. Parkyn, the superintendent of the Chicago school, who is, perhaps, the best authority upon the practical use of suggestion in America, always prefers to treat a patient who does not go into a deeper state of hypnosis than a light sleep. He believes that he gets the best because the most permanent results in this class."

"That remark suggests another question. Are hypnotic treatments permanent in their beneficial effects?"

"It depends upon the nature of the person treated, and upon the manner in which he has been treated, rather than upon his disease," was the answer. "In some cases the good effects are instantaneous and permanent. In others the suggestion must be repeated daily, driven into the subjective mind and clinched before it can be said to have made the desired impressions. Hypnotic suggestion is not the immediate success it is commonly represented to be. Many cases require the greatest care and patience, extending over a period of from one to two months. Yet I have seen chronic muscular rheumatism, which had been a source of trouble for many years, entirely removed at a single sitting."

"Why is that?"

"Because the pain habit alone has to be treated in such cases. There is no physiological reason for the disease. Acute muscular rheumatism is

seldom benefitted by hypnotism, but the chronic form is speedily cured. The latter has become a nervous disease and is therefore to be treated through the mind. The acute form may be due to the presence of uric acid in the blood and the action of mind is insufficient to remove the cause of the trouble."

"What form of malady is most difficult to cure?"

"Hysteria, in its many aspects. There are many nerasthenic women who are unhappy unless they are suffering from some imaginary disease. It is impossible to make them believe that their complaints really are imaginary. They would rather die than enjoy life and health."

"Paradoxical, surely."

"Paradoxical, but true."

"So that I gather this fact that many persons who are hypnotized by suggestion do not talk or move under the suggestion of the operator?"

"Very many. In fact, the larger proportion. A daily clinic is the most ordinary, commonplace affair in the world. There is nothing exciting or unusual in it. The patient is put into the operating chair, laid at a comfortable angle, and the operator begins his suggestions almost immediately, or as soon as the drowsy condition is induced. After a ten minutes' treatment a few minutes are allowed for the patient to rest quietly, and perhaps sleep, and then he or she is roused, and leaves the chair open for the next occupant. There is nothing sensational about it; and the only sound is the monotonous voice of the operator, as he gives his suggestions for the removal of the malady. If hypnotic entertainments were confined, as they should be, to this practical application of suggestion, there would be less reason for hoping that they will shortly be a thing of the past."

"One moment. Is there any virtue in the passes?"

"None, except as a means of further fixing the attention of the patient upon the idea of sleep. There is no mesmeric influence connected with them. There is no such thing as mesmeric influence."

LOCATING MINERAL ORE.

Dr. Ewell of Denver, Colo., has developed the faculty of reading mines. Recently the ore vein of a Cripple Creek mine gave out. The surplus money of the mine had been spent in drifting for it and the company had decided to close down. The manager hearing of Dr. Ewell, called on him with a piece of ore from the mine. The doctor located the ore again and from a plat gave directions to drift it with but little expense. The advice was followed and in a short time a \$50,000 body of ore was opened up.

To know whether your grocer is honest note the effect he has on you when handing you an article just purchased, and find the meaning of that effect in the Psychometric Dictionary. See adv. elsewhere.

A man who is too ungenerous to acknowledge kindnesses which he knows he appreciates is fast dissociating himself from the sympathy of his fellow-men.

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AN INSTANCE OF MINISTERIAL AGNOSTICISM.

Rev. Marion D. Shutter, pastor of the Church of the Redeemer, Universalist, of Minneapolis, Minn., has been recently interviewed on his disposition toward Spiritualism. He says that his investigations have not been extensive or satisfactory. Theoretically, if we continue to live after the death of the body, as he fully believes, he sees no reason why the fact, if it is a fact, could not in some manner be made known to those remaining here; but his position, so far as this information goes, is simply that of an inquirer. He says that thus far in his investigations he has found no reason to refer phenomena witnessed to spirits. Dr. Shutter admits, however, that many people who are thoroughly honest and intelligent believe that they have evidence of the fact sufficient to amount to an absolute knowledge, and this he does not wish to impugn. But as for him he did not speculate over that with which he had nothing tangible, or any basis from which to start. He could reason, and believed that there is a heaven and a God, but he could not positively declare it with actual proofs, except in so far as to show their existence by effects to be attributed alone to such causes.

Dr. Shutter's frankness is commendable not only as it relates to his lack of information concerning Spiritualism, but as it bears upon the dearth of his knowledge regarding the essentials of Christianity. Paul said: "If Christ be not risen, then is your faith in vain and your preaching also in vain." It is presumed that Dr. Shutter will not gainsay the apostle's statement, but it appears that his faith and preaching are in vain if he does not know that "Christ is risen." Paul's plea was for knowledge which makes faith whole. The manifestations of the human life principle under conditions wholly isolated from the corporeal body, which are designated under the various forms of spirit phenomena, and which are transpiring every day and everywhere, are the answer, so far as the church is concerned in the problem of Paul's query above cited. It would seem that Dr. Shutter ought to take this matter under serious advisement, and not leave the task of presenting to the world indubitable proofs of the hereafter to the Spiritualists, of whom he says: "The only positive proof that we have of a heaven must be secured through the Spiritualists, if such proof is to be had at all."

This is a strange position for a leading light in the Universalist church to take.

To learn the secrets of your surroundings note the influences that touch you daily and study their definitions in the Psychometric Dictionary. See adv. elsewhere.

Persons who always speak well of others do not talk very much.

PROF. OLIVER J. LODGE ON SPIRITUALISM.

Prof. Oliver J. Lodge, one of the foremost of English scientists, delivered a lecture in London late in the month of March on Spiritualism. It was a most carefully prepared discourse, and coming from a man like Prof. Lodge indicates the profound hold this mighty truth is maintaining upon the leading minds of the world. Prof. Lodge not only declared that the facts of Spiritualism "are facts which, in all probability, will be found to have an unique interest for humanity," and that "a conviction of the certainty of future existence has, to me personally, been brought home on purely scientific grounds," but he also took occasion to admonish his hearers in general and Spiritualists in particular, in these words: "I wonder if you will permit me to ask whether, as a body, just now you are not somewhat supine—more supine than your fathers were, who toiled and suffered somewhat in the good cause? You have a truth which the world has not received; you are the trustees of it; are you being faithful to your trust? It is not for me or for any outsider to answer that question. By placid contemplation and *laissez faire*, nothing will be accomplished towards introducing this new truth to mankind. Consider what is to be done"

These are trenchant words and they apply to American as well as to English Spiritualists. But the great value of Prof. Lodge's conclusions lies in the endorsement he gives to the moral and scientific verity of the Spiritual philosophy. They are the conclusions of a mind trained to weigh and judge the relations of things very carefully.

SUCH IS FAME.

Recently the Boston Investigator printed a communication from Dr. A. S. Hudson on "Ingersoll and Spiritualism." Dr Hudson cited Andrew Jackson Davis as preceding Le Verrier and Adams in the discovery of the planet Neptune—showing what Spiritualism has done in astronomy. Last week the same paper contained a reply to Dr. Hudson from a free thinker signing himself Frank E. Seagrave, who says: I will say that for the past twenty years I have made astronomy a special study. I have studied all branches of it, and have taken observations with telescopes of all sizes and have a large library of astronomical works. I must say, however, that I have never heard of the Mr. Andrew Jackson Davis of whom Dr. Hudson writes in connection with the discovery of the planet Neptune. I do not think that this Mr. Davis' name is mentioned in any work on astronomy. The planet Neptune was discovered on Sept. 23, 1846. Doctor Hudson says that Mr. Davis saw, or was shown, what proved to be the planet Neptune in March, 1846. Why did not this Mr. Davis make his discovery known to the world which was made about six months before the astronomers made it?

It is to be hoped that the Investigator will enlighten Mr. Seagrave on the identity of the celebrated Poughkeepsie seer. Most of the opposition to Spiritualism nowadays comes from persons who know as little about it as Mr. Seagrave knows about Andrew Jackson Davis.

Partisanship, like religious bigotry, has to be outgrown. Men, who have once voted blindly for a party, do not change their vote on principle. With such it is party or nothing, even though it has exchanged platforms with its opponent. Partisanship is political bigotry and does not reason beyond upholding its prejudice for all other political creeds but its own. It is Americanism gone to seed.

NEW YORK STATE SPIRITUALISTS.

The recent state convention of Spiritualists at Syracuse, N. Y., was a pronounced success and resulted in the formation of a state organization officered as follows: President, Frank Walker of Hamburg; secretary, Herbert L. Whitney of Brooklyn; treasurer, H. W. Richardson of East Aurora.

The report of the committee on resolutions contained the following resolutions, which were unanimously adopted:

"First. We recognize Spiritualism as the science of right and the religion of humanity.

"Second. That no property should be exempt from taxation because owned by any religious body.

"Third. We demand that no legislation shall be enacted which seeks a union of church and state.

"Fourth. That while we favor the attainment of the highest education possible for the youth of our land, yet we most earnestly protest against the use of public funds for the support of schools where sectarianism is taught in any form.

"Fifth. Believing that all days are equally holy, we desire that no special Sunday laws shall restrict the right of sects who worship on other days.

"Sixth. We protest against all laws tending to restrict the free exercise of Spiritualist mediumship and magnetic healing.

"Seventh. We are emphatically opposed to all base use of mediumship and deprecate the sensational display thereof, and desire that all who possess this divine gift may use it not for worldly emolument alone, but for the consummation of spirit communion. We believe that mediums should be properly protected by a generous compensation for their time and talents."

The rest of the clauses protested against imitations of mediumship and fortune telling, recommended the public to read Spiritualistic literature, and also asked that their speakers be allowed occasionally to exchange services with "the clergy of the sectarian denominations."

THE STATE CONVENTION.

This is the last time The Light of Truth will be able to say anything on the forthcoming state convention to be held in Columbus on the 4th, 5th and 6th of the present month. Before the next writing it will have been an event of the past and its fruits will be with the Spiritualists of Ohio. It ought to be a source of gratification to them to realize the potency of such a convention at this time. A stable state association, such as the outlook bids fair to produce, is to be of inestimable value and power in the upbuilding of the cause, not only in Ohio, but throughout the country at large. Let harmony and wisdom guide the deliberations of the convention. The action and success of the recent convention and State association in New York should be a spur to the enthusiasm and judgment of the Ohio people.

CHARLES DAWBARN.

Mr. Dawbarn, whom we introduce to our readers today, is a well-known contributor to this paper. His home is in San Leandro, Cal., where he labors in the spiritual vineyard and other fields of reform. He is a versatile writer and an advanced thinker, and frequently makes bounds which incite antagonism, but only to prove himself in the right after a year or two. He is a pioneer among the pioneers, and thus a valuable acquisition to our ranks. May he continue to lead indefinitely.

So-called imagination is often prophetic vision.

BE MODEST.

"He that speaketh of himself seeketh his own glory; but he that seeketh his own glory that sent him, the same is true, and no unrighteousness is in him."—St. John vii, v. 13.

Whether Jesus spoke from experience when he uttered these words, or by virtue of inspiration, prophesying a future contingency, is indifferent. But if it was from knowledge the world has been a long time outgrowing this evil, for we find men and women to this day "seeking their own glory," which literally means a desire for prominence, praise or credit for their labors, i. e., public acknowledgment.

Now, this is self-love and betrays a narrow soul. Even where it is deserved modesty should prevent a seeking after such glory. But where it is due it never falls him. As a thief arouses suspicion, though there is no momentary intention to steal, so a righteous man is cognized by the influence he casts upon those with whom he comes in contact. Thus the credit due him will not be lost. He does not need to seek it. But he will not be censured for demanding it when rightfully earned, though few, who know they are entitled to it, ever ask for it. The majority are happy in the knowledge of their righteousness, and happy because of the good opinion people have of them, the influence of which touches them agreeably, though unconscious of the fact.

On the other hand it will always be found that people who are almost constantly hankering for praise or credit are miserable—never content. Whether it is because they are on the wrong trail and thus out of harmony with themselves, or whether such seeking is vain, is the question. But either way it is folly for a man to be constantly introducing his personality into his work or watching opportunistically for public acknowledgment. There is no virtue in this, and it invariably robs him of credit when most deserving, for in the same comparison that he pushes himself forward in one direction he will be forgotten or neglected in another.

Let nature take care of this. The work praises the master, and the less the master makes himself noticeable in his work, the higher he will be placed in the end.

REAPED WHAT HE SOWED.

The Rev. W. H. Claggett, president of the board of trustees of the Texas Presbyterian university, who was at one time intimately associated with Spiritualists, delivered a lecture recently to a large audience in Association hall, Brooklyn, on "The Mask Torn Off, or Spiritualism Exposed."

After telling his audience that he "fortunately or unfortunately" has seen a great deal of Spiritualism; that it has 10,000,000 followers in the United States, and that spirit communion is true, he astonishes them with the assertion that two-thirds of Spiritualism is devil at second hand, and the rest of it devil at first hand.

Why Mr. Claggett should have come to this conclusion after his experience invites but one answer, which is that like attracts like in spirit communion.

The man who enters the holy seance chamber with fraud in his heart will obtain fraud. He who deceives his fellow man in word or deed will be deceived in return. He who lies to his customers during the week and goes to a seance on Sunday will receive lying communications. He who plays the hypocrite on Sunday and enters a spirit circle during the week will attract a hypocritical spirit, who deceives him—all of which seems diabolical, but it is simply the law of affinity acting, or, to use a biblical phrase, "We reap as we sow."

THE CRUSADE.

The heaven is working and the crusade goes on.

The friends have acted nobly and satisfactorily so far as it goes; and credit is due those who have responded.

No doubt there are others from whom we shall hear later, but better late than never.

The camp season is approaching and a little boom through the Occult Science Quarterly is in order.

Following are the latest recruits to our army of workers:

J R Jewett, John B Walker, Walton Woolsey, John Allyn, A Grant, Elliott A Johnson, Mrs M Homberger, E K Barber, Mrs E S Loring, E A Gammon, R A Fish, Benj G Price, Adele S Webb, O S Ladd, S H Darden, Mark Howard, J G Corbon, Francis W Siddall, Geo Walker, Mrs Dr W J Weeks, Mrs E Calhoun, E P Wheelock, Mrs H M Baker, Mrs D C Scott, Mrs A Segnine, Mrs T Y Clyde, A J Longworthy, W H Sparrow, C L Newholm.

THE KING'S PILLOW.

There is a wide hiatus between history and the records of history. The truth is seldom revealed in the writings of historians. Europe is at present making history, yet there is scarcely a line of the true cause and situation being penned. The torch of war has been set off between Turkey and Greece and the world beholds a repetition of the bloody encounters between the Cross and the Crescent. The myriads engaged in the struggle themselves believe the conflict to be for the supremacy of one or the other of these symbols of tyranny and superstition. But the real horror of it is to be looked for in a little coterie of financiers whose base line of operations stretches from London through Paris and Berlin to Vienna. These are the real masters of the destinies of Europe. The pretext set forth as the governing factor of the crisis is analogous to those pseudo causes which have always blinded a people at war. Kings, parliaments and legislatures are as truly at the dictation of the holders of securities as are the miserable beings who, under a misguided inspiration of patriotism, slaughter each other in whole battalions. When the true history of the causes leading up to this crisis have been written, the world will see the pillow upon which the heads of European and Moslem monarchs have tossed and ached. The power behind the thrones of Greece and Turkey is not the allied governments of Great Britain, Russia, Germany, France and Austria, it is in the great banking houses of London, Berlin, Paris and Vienna. The guns of the allied powers fired upon the Grecian flag because the financial controllers of the powers commanded the shot. They are the real winners or losers in a protracted struggle. The enormous debt of Turkey of nearly a billion of dollars and that of Greece amounting to \$160,000,000 is held largely in England and France.

England, Russia, Germany and France are no less within the grasp of the money kings. The civilized governments of the world are practically bankrupt and no history of war can be true history that fails to chronicle the appallingly subtle machinations of the money power.

A study of the Psychometric Dictionary opens up the secrets of the world to the sensitive, and everybody is sensitive to some influences. This little book reveals it all, however little mediumship you have.

Professor Buchanan's great work, "Primitive Christianity," has been issued and is now before the reading

SPIRITS TRACK A THIEF.

William Wernecke, an old and trusted employe of A. Katzenberg, the East Tuscarawas street butcher of Canton, O., was arrested recently on an affidavit signed by the proprietor. The affidavit charges Wernecke with the larceny of a ham and two pieces of bacon.

After an investigation it was found that the stealing had been going on for a number of years, and the amount taken reaches many hundred dollars.

The manner in which Mr. Katzenberg first gained information that he was the victim of unscrupulous persons is rather startling, as it deals directly with mysterious forces of nature.

About one month ago, according to Mr. Katzenberg's statement, he called upon Madame De Lamar, a clairvoyant who was holding trance sittings in this city. At the conclusion of the business upon which Mr. Katzenberg called, the medium stated that his (Katzenberg's) mother was in control, and wished her to tell him that he was being robbed by a man whose first name was William. This ended the interview. Mr. Katzenberg thought over the matter for a few days and then again visited the clairvoyant and asked her for further information in regard to his being the victim of thieves. At this sitting he obtained a complete description of the man arrested Saturday night, and also of two other men who, it is alleged, assisted in the stealings. Not only was the description of the men given, but their surnames and the first letter of their last names were given. A complete description of a horse and wagon and the details of the manner in which the meats were removed from Mr. Katzenberg's market were also lucidly given.

With this information, so peculiarly obtained, Mr. Katzenberg at once set to work to entrap the suspected persons.

A watchman was employed and he was stationed in an upstairs rear window. While the proprietor was busy with customers, it is alleged Wernecke slipped out the rear door carrying a bundle, which he placed in an outbuilding. This act was seen by the watchman, who at once informed Mr. Katzenberg of the fact.

At a later hour Wernecke removed the bundle and started for his home in Warner avenue. Mr. Katzenberg drove to the East End and met his man in East Ninth street. He sprang from his carriage and seized the bundle, which he found contained the articles named above. Wernecke was brought into the city and offered a small amount to settle. This was refused and he was taken to the police station by Officers Hasler and Rohn. At an early hour this morning he made a satisfactory settlement with Mr. Katzenberg.

Every detail of the affair, which covers a period of about two years, was accurately given by the medium, and Mr. Katzenberg, who is an ardent believer in the doctrine of Spiritualism, is more than satisfied with the result.

The case against Wernecke in the mayor's court was dismissed upon payment of the costs.

With all the culture attainable we cannot gather grapes from thorns nor figs of thistles, nor will the most plodding dullard ever exhibit a spark of what we call genius. He breathes another atmosphere and leads another life. His pathway may be bordered by the daisy and the dandelion and his days be peace. Genius takes a loftier flight. It flutters among the stars, though its home may be in the humblest cot or the corner of an attic. It cannot be born by application, though application is a grand element of success, and with a worthy aim of usefulness, in both of which genius is often sadly lacking.—New Ideas.



MRS. C. M. FOLSOM.

Mrs. Folsom is a comparatively new medium in the field, but none the less worthy in that she has already had her battle with the courts for medial rights, and won her case much to the discomfiture of her raiders. Her principal feature is materialization, but latterly she has been developing other phases not so readily assailed by fraud hunters or spirit grabbers.

IS STAR-STREWN SPACE INFINITE?

In an article under this heading in Popular Astronomy (February) Agnes M. Clerke, the eminent English writer on astronomical subjects tells her readers that the consensus of modern scientific opinion answers this question in the negative, in spite of the popular ideas that the stars extend to infinity in all directions. She says:

"The milky way is made up of a finite number of star collections, each of finite dimensions, while the remainder of the sky, instead of being veiled with shining orbs, thick set in endless backward files, shows a clear background sprinkled with stars, the proportionate number of which diminish rapidly with penetration into the ethereal abysses. It may be added that the local peculiarities and differences of stellar distribution, especially when they are regarded in connection with certain corresponding facts of nebular distribution, are utterly inexplicable by any kind of light absorption or light extinction. The star depths, as Sir John Herschel distinctly perceived, are open, but, beyond a certain point, empty.

"In actual fact, an infinite universe would be a chaos, not a cosmos. Undisciplined by measure, the physical forces would run riot in it. It could have no structure, no parts, no intelligible plan. To our puny investigations it would present the blank aspect of an eternally insoluble enigma. What is unbounded is inaccessible to research. But what, in reality, do we see in the heavens? Evidences everywhere in order of the subordination of parts to a whole, of development under controlling law, of marvellous, if sometimes inscrutable design. The stars and nebulae form together a stupendous system, framed on lines dimly significant of an origin and progressive relations. But a system can not be infinite—not, at any rate, in a sense intelligible to the human intellect.

"Both observation and rational inference indeed, while setting no bounds to the display of creative energy, enforce belief in a terminated sidereal world; only a certain horror vacui in the human mind shrinks back from the void beyond, and evokes imaginary stellar populates to inhabit imaginary wildernesses. For empty space is a phantom. Space is a relation, not a thing. It is like a collapsible bag. Because of its contents it bulks large. Remove them and it sinks into negligibleability.—Literary Digest.

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MENTAL HEALING.

Mental healing is entirely different from and opposed to any other theory or practice, and is based on propositions, which, because they are not understood, are invariably and at once rejected by the average mind. These propositions are somewhat as follows: Mind is superior to matter, and has control over it. Matter is unconscious—has no feeling—has no power. Pain and sickness do not really exist except in the mind. Mental belief causes pain and locates it in different parts of the body. Mind and soul are synonymous terms and constitute the individual man. Body is not man in any sense. All pain, sickness and disease are beliefs of the mind, which mind, having supreme control over all things, can cure. Belief in the efficacy of drugs to heal the body is considered a barrier to successful treatment by this method. Although this is not, in the general sense, a faith cure, still faith enough is required to empty the mind of any prejudice against the treatment. The treatment consists of a silent interview between the healer and the would-be healed, of some thirty minutes' duration, during which time the patient is supposed to be in a passive and cheerful frame of mind, and the healer is, to use the technical expression of the science, "holding" the patient "in the thought of health."

This science is based on the teachings of the Bible, and the mode of healing is like, and for aught I know, identical with that practiced by Christ and His disciples. I am intimately acquainted with several persons who have made it a study and are practicing this mode of healing with success. I also know of three or four remarkable cases of healing which I have watched for a year or more and which show as yet no backward movement. To insure permanent cure the patient must continue the treatment until he has so far mastered the science as, in a measure, to understand it and "make it his own."

This, to my mind, explains cases of relapse. I believe the practitioners who perform the cures are persons of the highest character, possessed of a true missionary spirit to do good. There are others who do not look beyond pecuniary results. It is the old story of Moses and the magician over again.

One very noticeable feature in connection with this mode of healing is the marked spiritual growth of persons having been healed. No doubt there are some grains of error yet to be sifted out, but the whole subject should not be condemned on that account.—S. A.

Absolute faith in the spirit world for protection against an intruder insures the latter's failure, if not downfall, in his attempt to injure the former. Faith is the evoking of spirit against matter.

MISCELLANEOUS. THE MYSTIC CHARM.

A STORY THAT EMBRACES BOTH
SCIENCE AND PHILOSOPHY.

S W. Fenton.

"Take this charm, dear child," said Mrs. Aubrey to her daughter Lucile, "and do not open it while fortune smiles on you; but should this cruel world ever refuse you the man you love, then use it."

"But, mamma, I do not know the use of it. You have made me quite nervous. When I see a sick friend giving away the keepsakes they prize I think they are hopeless in regard to their recovery. You have regarded this above all other relics. Oh, mamma, tell me you are not going to leave me here alone!"

"No, dear, I cannot tell you that; and I want to give you this while I am able to explain to you the use of so dangerous a piece of jewelry. But promise, Lucile, never to let any one see it till you are sure you have met your fate in the man you love. If your love is reciprocated it will not be necessary to use it. If it is not, you may win him, if not his love, by the use of it. Do you promise?"

"I do promise, mamma; but do open the casket and let me see this mysterious keepsake while you explain the danger of it."

"I will, dear, but remember a promise is a sacred thing. You have always been a dutiful girl, and while I trust you, I must make you realize the danger of letting a single drop of moisture come in contact with the inclosed tiny battery. And let me warn you that the sensations produced by electricity, mesmerism and magnetism are frequently mistaken for love. And my opinion is that love without any magnetic manifestations is like an egg without salt. So sure am I that my theory on the subject is correct that I leave you this charm, set with many precious stones, to tempt the man you love to want to possess it. Why, it is worth a fortune of itself, Lucile, and should poverty ever stare you in the face, to dispose of a single diamond removed from its setting would keep the wolf from your door for years to come."

"Do not weep, Lucile, but pay strict attention to what I am saying, for my strength is failing. Should you let a single tear, drop into the charm while open, the current excited thereby would be sufficient to send dispatches across the ocean. You will understand why I urged you to give most of your time to the study of philosophy and chemistry. There are so many terrible things happen in this world through ignorance, that I wish you to become thoroughly educated for the purpose of self-protection and pleasure in life."

"The little battery is nothing more than a miniature gun-cap and a strip of zinc. Innocent enough they look enclosed in this beautiful little crystal lined casket, and harmless they are, so long as they are kept from moisture. Even the moisture of your hands will start a slight but constant current. Galvanic electricity is silent, constant and powerful. It is a steady, uniform pressure."

"When you enter society, cultivate acquaintance of intelligent people. Always wear the charm suspended by a stout silk cord long enough to allow it to rest on your silk dress. When dazzled by the brilliancy of the jewels the man of your choice should ask to see the charm, be careful to place it in a silk handkerchief. In examining it he will then receive only enough of the current to answer the purpose for

which it is used. When his eyes begin to sparkle, then insist on taking it from him. The volume will not be sufficient to harm him, but will cause the blood to tingle in his veins, his heart to beat a little faster, and with seeming love for you. Take advantage of this condition and the reward is yours."

"Oh, these mysterious forces of nature! how they cause the commonest objects to become full of fascination to the scientific mind! I won the man I loved through the effects of this charm from the woman to whom he was engaged to be married. I asked him why he gave her up for me. He said: 'I always thought I loved her till I met you. We talked of philosophy and other studies which I never had the chance to study, but in which I am always interested, and I admired your intellect. Few women are educated beyond the common branches. When you spoke of a charm containing a battery you aroused my curiosity. The idea was so unique that I persuaded you to wear it to the reception given in your honor. I lost interest in the woman I expected to marry. You exerted a peculiar influence over me from which I have never been able to extricate myself.'

"The influence of which he spoke was the mesmeric power I possessed over a weaker nature, to which was added the influence of the battery. I never regretted winning him from the frivolous woman, who proved all unworthy of him. Guard well this gift, for soon it will be yours. Take this key, and when I am gone take possession of all that is in the secret drawer in my cabinet."

"Forgive me for keeping from you the knowledge that you will soon be heiress to a large fortune. Take it, Lucile, and may God bless and keep you from harm. Good bye—oh, Lucile!"

A low cry escaped the daughter's lips as she fell helpless by her mother's side.

The trusty housekeeper hearing the cry, hastened to the bedside to find Mrs. Aubrey lifeless and Lucile helpless by her side.

"She must have received some terrible intelligence previous to her mother's death," said the young physician, who had been an admirer of Miss Aubrey, when called. "Mrs. Lyle, please remove her from this room, as the associations surrounding her will hinder her recovery. When she is ready I will try to find out the cause of the mother's sudden death."

Strong Mrs. Lyle took Lucile in her arms like a baby, and saying "I only need you, Mrs. Gray," as a hint that the remaining dozen neighbors need not follow, passed up the stairway to Lucile's room. Lucile was soon made comfortable as circumstances allowed, and thanking Mrs. Gray for her assistance, Mrs. Lyle requested her to inform the doctor that Miss Aubrey was ready for medical attention.

Dr. Grant entered the room and pleasantly requested Mrs. Lyle to prepare some hot applications and a mustard draught. During her absence from the room he questioned Lucile, and in a few well chosen words the whole story was told. As she began to grow a little warmer she passed into the same peculiar state in which the doctor found her. Like a flash it dawned upon the doctor's mind that the bit of jewelry which had slipped from her hand for an instant, but which she immediately tried to conceal, was the jeweled electric charm.

Satan soon did some prescribing in this form: "You are a poor M. D. trying to get started. Those jewels would make you comfortable for life. The nurse comes. Decide."

With deft fingers Dr. Grant released the young girl's hold on the charm, and feeling grateful for his knowledge of electricity, placed it in his own silk handkerchief, and was busily prepar-

ing some powders when Mrs. Lyle entered and placed the hot, moist applications about her ward.

"The facts are, Mrs. Lyle, that Mrs. Aubrey had just informed her child that she would at her death, which she hourly expected, become an heiress to an immense fortune. This key, she said, unlocks the secret drawer to her mother's cabinet. I advise you to deposit the contents in the bank for safety. Our patient is sleeping; if you will send some one to sit with her, I have other business to see to."

Dr. Grant went to his boarding house and sent his trunks to the depot. Going to his office he boxed all the "scare crows" which usually adorn a doctor's office, and tacking cards upon each one, inscribed these words: "To the Medical Fraternity of This City."

On the door slate he wrote: "Let all who owe me pay to the foreign missionary society. The heathen need it worse than I do." In an hour Dr. Grant was gone.

In a few days, when Lucile was talking to Mrs. Lyle about her grief and sudden possession of a fortune, Mrs. Lyle said: "Lucile, in the secret drawer was a paper describing a mystic charm. I have searched the whole cabinet, but can find nothing like it. Do you know of it?"

"Oh, Mrs. Lyle, is it lost? Mamma reached over to give me the casket while it and the charm were both open. I held out my hand to take it, but grew faint. In falling back upon her pillow she must have turned the open charm into my hand."

"Yes, you clenched one hand till I could not open it, and the open casket was in your mother's hand," said the nurse.

"The moisture of my hand must have been sufficient to cause the peculiar sensation which seemed to possess me. Honestly, nurse, I felt so delightful at times that if Satan himself had asked me if I loved him I should have said yes. I understand now what mamma meant. Oh, let me tell you all, for I am so lonely. There was only one among all I met at the lakes to whom I gave a thought. He will visit the same place this summer. He is handsome, talented and noble. I know mamma suspected my heart had been touched and gave me the charm to complete my happiness. I did want to use it so badly, but now it is lost! Who removed mamma's bed? Perhaps they may know of it?"

"Lucile, better win your husband without the charm. Pure love needs no conductor other than that possessed by your nature. Lightning will leap through miles of intervening atmosphere while the galvanic current will follow a conductor around the globe rather than jump across the gulf of a half inch of air. If you win him with one battery some one may take him from you with another. You don't want a husband to whom you must attach a galvanic battery to keep him. An educated man could readily detect the influence which the battery was having over him, especially if he is a doctor. Your father received only a common school education. Your fortune did not come from him; it came from your mother's only sister. She left no children and allowed your mother to use only the interest for your support and hers. It is now all yours."

Mrs. Lyle was glad the charm was lost and mentally censured the mother's actions for giving it to Lucile without removing the battery.

It was strange that the disappearance of the young M. D. and the lost charm were separate themes for conversation. His departure caused the usual food for gossip, but soon gave place to other startling events, one of which was a railroad disaster. Among the names of the wounded were the names of two young doctors, which

when read to Lucile caused the blood to recede from her face, leaving her like a marble statue. They were the names of the departed Dr. Grant and Dr. Ford, the man she expected to see in a short time at the lakes.

Mrs. Lyle, now well acquainted with the facts of Lucile's life, pitied her. She had not told her of the telegram from Dr. Ford, stating that he would arrive on the next train. But owing to the weakened condition of Lucile she thought better to sound her.

"Lucile, as your guardian, I wish to befriend you. Is it not possible that Dr. Ford may be married by this time?"

"Yes, nurse, possible, but not probable."

"Perhaps you had better travel awhile; you may see some one you may love better. He may not reciprocate your love."

"If he is married, then I shall stay single. I do not care to love anyone better. It would not be good for me to—and, oh, if he does not return my love I shall die. Oh, can't you advertise the charm? I do want to take it to the lakes."

Ere Mrs. Lyle could answer a gentle ringing of the door bell warned both that the last outburst of emotion might have been heard by the approaching caller. But wise Mrs. Lyle took the caller into another room.

He said: "I am Dr. Ford, Mrs. Lyle, whom you met at the lakes last summer. I was on my way to the same resort, when the train on which I was travelling collided with one on which was a young man who was seriously or perhaps fatally injured. He realized that his recovery is doubtful, and confessing the theft of a dangerous but costly charm asked me to restore it to Miss Aubrey. Her circulation was such that there was not the moisture enough to set the electricity free. We ought to thank Dr. Grant for removing the charm from her hand before perspiration followed from the application of the hot water. I suppose I need not add the delight I felt in being asked to restore the mystic charm to so fair an owner. You may have suspected last summer that I was not indifferent to Miss Aubrey. Have I your consent to address her? Do you think she will need this charm?"

"Dr. Ford, I believe you heard Lucile's remark as you came up the steps."

"I did, and it encouraged me to ask your consent to allow us, Miss Lucile being willing, to visit the lakes as man and wife. With your consent I will now restore the charm to its owner."

"Go to Lucile and take with you my consent and blessing," said Mrs. Lyle.

Imagine her surprise, when in answer to his well-known knock, on opening the door, in beholding the one she loved best with the lost charm in one hand, reaching forth the other in friendly greeting.

"Oh, Dr. Ford!" she exclaimed, "drop it quickly; it will harm you."

Lucile was watching her eyes, as her mother had warned her to do, and the love-light she saw sparkling there she thought was a result of the electric current. Their eyes met, but for a moment neither moved nor spoke.

The silence, which revealed to them more than words could have revealed, was broken by Dr. Ford.

"Tell me, dear one," he said, "why you wanted to take this charm to the lakes this summer. Was it to win the love you already possess?"

"It was to win you; how could I know you loved me. You did not tell me so," she said guiltlessly and with that innocence which is so seldom met in this fast age.

"No, for you were only a child, and wanted you to know more of life."

"But some one else might have won me while you were gone, Dr. Grant

took possession of a great deal of my time."

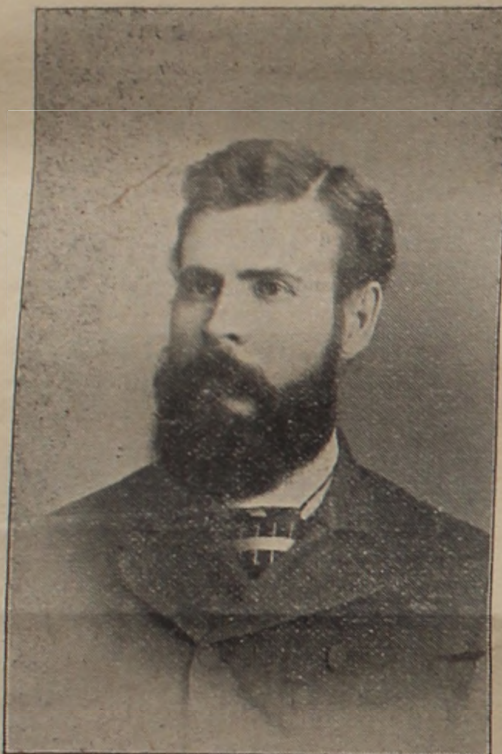
"And your jewels also, it would seem," said Dr. Ford teasingly. "And Lucile, if you will read the motto on your charm and compare it to the one on my watch charm you will know I hunted you up to protect you. I acknowledge the duty is a pleasant one."

Releasing the charm from his chain he passed it to Lucile for comparison. "In Hoc Signo Vincas," she read and passed it back to him.

"That rascal had no right to wear that charm, and darling, I would put it away. I love you so fondly you will not need a battery. And if you had needed it, the battery is removed," he continued.

"I am so glad I will not need it. Let me tell Mrs. Lyle she is right. I prefer a husband who loves me so well that I won't have to attach a battery to keep him," she added frankly.

And so, with the wealth of both, it was not a difficult task to arrange for an early wedding. But while they visited the lakes together the mystic charm remained at home.



DR. C. T. H. BENTON.

Dr. Benton is an inspirational, trance and healing medium. He was converted to Spiritualism some eleven years ago, being then a member of the M. E. church. He is at present regular minister of the First Spiritualist church of Peoria, Ill., which position he has held for the past 18 months with credit to himself and the cause. The doctor is at present also serving our cause as camp secretary of the Illinois Spiritualist campmeeting, which will be held at Peoria from July 15th to Sept. 1st, 1897.—L. C. S.

SPIRITUAL DEVELOPMENT.

Many of our kind brothers and sisters have of late written words of instruction and guidance to those who seek to bring about spiritual development within themselves. And to each of them the writer, and a host of others, are much indebted and thankful. From what has been said a few things are worthy of a new emphasis, and I hope I may be pardoned if I name them.

In the development of every human activity one law holds good. In order to insure constant exercise of the faculties for the attainment of any desired end a clear idea of the thing sought, and an undivertible patience and courage in the pursuit of that object, are necessary. In spiritual development there must not only be constant activity of the spiritual faculties, but there must be as clear a comprehension of the law of progression as possible. Spiritual faculties develop just as one learns other things, by experience, or through the use of them, and the greater the development

sought the more complete must be the giving of every power for the accomplishment of that purpose. It will always be found a truth that spiritual strength develops, spiritual vision unfolds, and every other spiritual faculty increases in proportion to this constant and reasonable use.

They are not developed all at once, but each step in advance is dependent on those that have led up to the present attainment. I know that in the Christian religion instantaneous development is taught, but it is so directly in opposition to every natural law that it must be thrown out as a discredit to human intelligence, besides being a perversion of the teachings of Christ. The processes of nature are long drawn out and interdependent one upon the other, and the same is true of spiritual development. Patient conformity to spiritual laws and patient employment of soul powers must characterize those who would grow.

Doubts and uncertainties always accompany any one whose whole heart is in pursuit of a high purpose; but as there is an entering into full communion and the attainment of the desired object, perfect peace and the assurances of wisdom, love and power quiet all clamors, and the soul knows it has accomplished its long sought and loved mission. G. W. BRADFORD.

FROM OUR FOREIGN EXCHANGES.

A woman suffrage magazine in French is a novelty. "La Revue des Femmes Russes et des Francaises," or Review of Russian and French Women, an International Organ of Science, Arts and Morals, with the significant motto, "Integral Humanity," is the title of a review the second number of which for 1897 has been sent to us. The editors and contributors are mostly Russian. The directing editress is Mme. O. de Bezobranzow, and such names as Renouz, de Kolesky, Yakne de Loy-Moov and the like appear among contributing editors. The number received by us contains an article by Charlotte Holt and Edith Holt, from America, on "Feminism from the Sociological Point of View"; "Political Rights for Woman" is another article by Claude Arban, a review of a lecture by Brunetiers against extending suffrage to women. This monthly is courageous, sensible, full of confidence, and certainly deserves encouragement from all who are friendly to the extension of the rights of woman or favor woman's advancement.

We have received from Geneva a review of the transactions of "La Societe des Etudes Psychiques de Geneve" (The Society for Psychic Studies of Geneva, Switzerland), a brochure excellently edited. Daniel Metzger, known for some excellent pamphlets on scientific Spiritualism, is the president of this society, and this resume shows many papers read before this society the past year on subjects interesting to Spiritualists who are willing and anxious to investigate Spiritualism in its scientific side, and these papers are presented in a concise and excellent style by way of abstracts.—B. B. K.

DON'T.—People often pick up a back number of the Light of Truth and read of a premium offer in the shape of books or psychometric reading and forthwith send us an order, which we can not fill because out of the books and other reasons. Before ordering on a premium offer hereafter, readers should make sure that the same is still valid by looking over the latest issue of the paper. Don't rely on the adv. of a paper out of date. Advs. are only good while new.

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Yours truly,

G. H. REINHARDT.

Hanover, Pa., April 1, 1896.

Acme Cycle Co., Elkhart, Ind.:

Gentlemen:—I am more than pleased to say that the Acme Road Racer which I got from you last August is a dandy, as I rode over roads yesterday which tested the wheel for the great weight it carried, 183 pounds, and as I am a practical wheel repairer and a rider and a judge, I will say I have never seen its equal for style or finish. Respectfully yours,

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JENNIE S. JOHNSON.

This lady is president of the "Mediums' Order of Beneficence," and well known by many of the friends through correspondence and newspaper contributions.

The World of Psychics and Liberal Thought.

Spiritualism has many scores of devotees in Parkersburg, W. Va.

Mrs. May S. Pepper of Providence, R. I., the well known test medium, has been doing effective work in Worcester, Mass.

It is said that Charles D. Lane, the millionaire mine owner of San Francisco, owes his fortune and prosperous ventures entirely to mediumship, he never taking hold of or considering an enterprise without first consulting his medium, residing in Oakland, Cal.

Rev. Charles Brown has been hypnotizing people in and about Oberlin, O. He was arrested the other day on a charge of insanity.

The Spiritualists of Moravia, N. Y., have formed a society to be known as the "Progressive Spiritual Association of Moravia."

It so happened that about the time the long-distance telephone line was run out of Huntsville, Ala., the price of cotton depreciated several points. Farmers along the line not being able to account for the slump in any other way attributed it to the telephone, and the superstition has developed so that the telephone company has appealed to the courts to protect its lines, the farmers having chopped down poles and cut wires.

One of the newspapers of Columbus devoted over a column to the description of Easter bonnets and the names of the women who wore them.

A log house near Millvale, Pa., is said to be "haunted." Passers-by claim to have seen ghosts at night, and as the house is on the main road it has caused many people to take a roundabout way to the borough. Old residents of the neighborhood claim that an unknown man hanged himself to a tree in the yard years ago, and it is his ghost that appears frequently. The house may be burned to drive away its ghostly tenant.

Dr. Ermacora, an Italian telepathist, has conducted some interesting experiments. He made a child see in dreams many things that she had never heard of before, and to experience emotions that she had never felt. Going to sleep naturally at night the next morning, being asked if she had dreamed anything, in many cases her dreams were exactly what Dr. Ermacora said she would dream.

Mrs. Byron Thum, a medium of Green Bay, Wis., has drawn a picture of the air ship.

Dr. Nansen, the arctic explorer, has made it necessary for "thirteen" superstitionists to hunt for another unlucky number. Dr. Nansen was born on the 13th of the month, started on his perilous expedition to the north pole with a company of 13, all of whom returned; the Fram cleared the ice pack on the 13th of the month; Nansen arrived on the same day, and he was entertained by the Royal Scottish Geographical society on the occasion of their 13th anniversary, and the banquet was held on February 13.

There is one thing that can be said for a critic. He never works.

Many of the colored residents of Lincolnville, Fla., have for days past been in a state of great excitement on account of a "haunted church" in their neighborhood. People living at the north end of Washington street were last Friday night startled by loud noises, apparently coming from St. Mary's Baptist church. Some brave neighbors ventured near the building and were astonished to see the interior brilliantly illuminated. They looked into the church, but not a sign of a lamp or a person could be seen, but loud, mysterious noises shook the benches. The investigators also shook and ran. It was hard after that to get any one to enter the building, but Officer Crosby went in, and found that all the lights had disappeared, but the noises continued. No explanation can be offered for the mysterious doings.

At the rooms of the Krishna Theosophical society, 1321 Arch street, Philadelphia, Pa., Professor Henry Ludlam recently delivered an interesting address on "Theosophy and Spiritualism." An effort was made to harmonize as much as possible the teachings of Spiritualism and Theosophy. Theosophy, he pointed out, is not Spiritualism, nor is Spiritualism Theosophy, but there is contained in the philosophy of Spiritualism many great truths which would be of benefit to humanity of today. Theosophy recognizes that the practice of seances, mediumship and others of like character is not the end and aim of Spiritualism, nor do these embrace the sum total of its philosophy.

The savants, philosophers and "psychical researchers" of Europe and America have for many years found much fault with Spiritualists because of their lack of perspicacity or exactitude in the investigation of occult and spiritual phenomena. This criticism is best answered in the words of John Page Hopps, who said: "If we poor Spiritualists have been so careless, foolish and blind, we at any rate have somehow stumbled across the truth." A very wise observation truly, when it is considered that these same critics are constantly confirming those facts which Spiritualists have in the main long gone over.

KNOW-IT-ALLS.

The following excerpts are taken from the opinions of "leading" and "prominent" physicians of Richmond, Ind., regarding Spiritualism:

Dr. James F. Hibbard: "Spiritualism is simply an aberration of the human mind. To a critical inspection of the conditions alleged to underlie it there is nothing to uphold it."

Dr. M. F. Johnston: "Spiritualism is simply a sleight-of-hand and a species of tricks as resorted to by Kellar."

Dr. J. M. Bulla: "Spiritualism is

purely a delusion, intended to mystify and delude."

Dr. J. M. Thurston: "My opinion, after a careful investigation, is that every medium or every person who is a thorough believer in Spiritualism is laboring under a species of insanity."

Comment is uncalled for. These disciples of Galen in publishing their opinions have shown the hiatus twixt what they know and what they think they know.

NOT FAR AWAY.

By H. P. Tallmadge.

Not far away—yet out of sight,
As if the curtain of the night,
Had only dropped between
The waning day and rising sun,
When star-gems come out one by one
To greet their evening queen.

Not far away—and yet, so far!
When gazing on the evening star
That beams o'er western hills;
We wonder if they, too, are there,
And wait and watch with anxious care,
While love our being thrills.

Not far away, yet can not hear
The words which once brought hope and cheer,
And plead, perhaps in vain,
For one sweet song of other days
That only on the memory plays—
Oh! shall we meet again?

Not far away—but gone before
And stand, within the open door,
Through which the light still gleams;
Whose shadowy forms, with footsteps light,
Come back to meet us, and at night,
Oft speak to us in dreams.

Although our hand no longer feels
Their press, nor lips love's compact seals,
In faith we will await;
While gleaming light shines through
our tears,

Not long—perhaps a few more years,
Then meet beyond the gate.

HOW TO FIND OUT.

Fill a glass or common bottle with urine and let it stand 24 hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price 50 cents and \$1. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

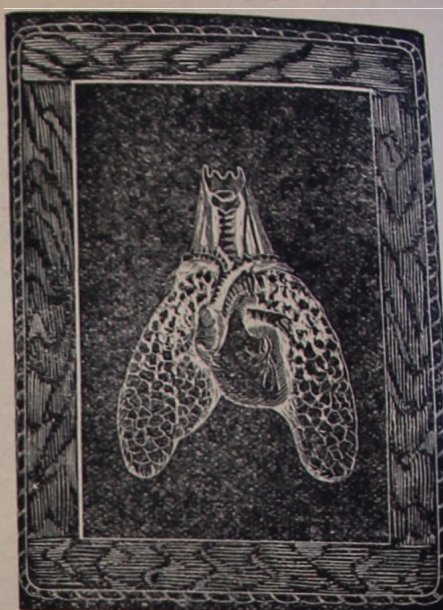
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ONLY A FEW DAYS MORE

And then the much talked of and anticipated state convention will be in session. The movement is timely. It has been conducted enthusiastically. It now remains for the Spiritualists to do their duty. A good delegation means a good convention. A good convention means a good state association. A good state association means everything. Let us be up and doing and answer to the following call issued by the special agent:

It gives us unbounded pleasure to inform you of the approaching state convention of the Spiritualists of Ohio. The time selected for this grand meeting is May 4, 5 and 6. The place the beautiful and spacious Board of Trade auditorium in Columbus.

The following notable workers in the cause will be present: President H. D. Barrett, Vice President Cora L. V. Richmond, Hon. L. V. Moulton of the N. S. A., Messrs. Moses Hull, J. Frank Baxter, W. J. Hull, Dr. Schemerhorn, Mrs. Maggie Waite, Mrs. Josephine Ropp, Mrs. Carrie Firth-Curran, Mrs. Mattie Hull and a host of others. So that, so far as talent is concerned, there will be plenty. There will be an abundance of music by professional musicians.

See that delegates are sent from your locality. Every town in the state should be represented. One delegate to every twenty members or fraction thereof. If there are only seven in a community appoint a delegate.

When you purchase a railroad ticket get a certificate from the agent. This will be signed by the secretary of the convention and will enable you to return home at one-third fare. Free entertainment will be given the delegates by the Spiritualists of Columbus.

You have an important duty. The future success and permanency of the state organization depends upon the individual efforts of the Spiritualists. Come to the state convention. Participate in the proceedings. Offer your suggestions. Criticise the methods, and then return home with a new inspiration for a greater activity for the cause of Spiritualism. Now's the chance to show how deep your Spiritualism runs.

Delegates will report at the Board of Trade auditorium Tuesday morning.

Come to the state convention, bring your friends, and urge everybody else to come.

Fraternal yours,

C. W. TAYLOR,

Special Agent N. S. A.

315 North Front St., Columbus, O.

MY CREED.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a plain coffin, without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

WARREN P. LOVETT.

"Land of the Light" is the coming spiritual story by the author of "Higher Realms." It will contain some startling revelations of spirit life, and show the relations between the lower and upper spheres of the spirit world. It will also contain the first geographical outlines ever given to mortals of the beyond.

The air is so clear in the arctic regions that conversation can be carried on easily by persons two miles apart.

Societies should send for The Occult Science Quarterly as a missionary document to induce investigation.

A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction



THE KAVA-KAVA SHRUB
(*Piper Methysticum*.)

Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of kidney and Rheumatic diseases.

Mr. R. C. Wood, prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so trouble some that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to women. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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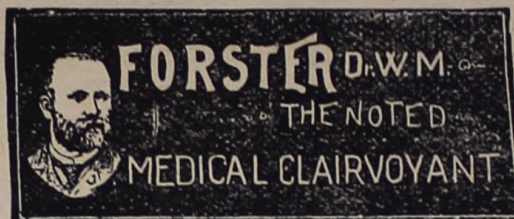
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The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

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Spirit of nature, thy essences shine
In gems of the vale and gems of the mine;
Thy radiant grandeur illumines the skies
In rainbow colors for worshipping eyes;
Thy musical melody, soft and clear,
Entrances the sense of the listening ear;
Thy odors divine, on the love-laden air,
We breathe as the breath of an incensed prayer;
In the blushing peach, the worshipping taste
Doth never a drop of its nectar waste;
In all, sweet spirit, the senses feel
The gladdening joys thy glories reveal.
As we bow and adore at our pentafold shrine,
We know; for we feel that thou art divine.
Uplifted by thy enrapturing glee,
Spirit of nature, we worship thee.
Onward and upward, forever and aye,
Lead us in loving cheer, we pray;
Wherever thou leadest, we follow on—
Nor reck we the changes that cometh anon.
Through cycles of vast eternity
"Nearer my God," forever "to Thee."

J. MARION GALE.

Bangor, Wash.

THE MANTUA SCHOOL.

Rev. A. J. Weaver.

Extended notice has already been given of the training school for the public workers in Spiritualism which is to open on the camp ground in Mantua, O., on June 1 and continue till July 16, five days each week.

Any important movement in the world in order to make steady and permanent growth must adopt methods demanded by the times. Those methods which might answer for one age would be inadequate in another. The question before us is, what does this age require of us as Spiritualists, that our course may be best served?

When Spiritualism started it was a discovery, and the only thing required was a test from the spirit world. It has now become a movement, and as such in addition to the test its success demands other aids.

If we are a wise and progressive people, we shall hold ourselves in readiness to adopt all methods which the age in which we live makes necessary. The most important aid demanded at this time in this land of schools is an

EDUCATED LECTURESHIP.

The position of Spiritualism before the world has changed since the first rap was heard, and the change is rapidly going on. We need to recognize this change which is upon us and prepare ourselves to meet its demands.

The idea is dawning upon the world that "there is something in it" besides tricks and what can be accounted for by earthly means. Faster and wider is this idea growing. We see evidences of it in the respect which is paid it by an increasing number of the public journals.

If this is true something more is coming upon us to do than to make converts to the reality of spirit intercourse; a new duty is being added. What is that new duty?

It is to show to the world the great importance of Spiritualism as a movement; its vast superiority to any other existing religion; that it is worthy to supersede all other religions in the world.

In taking it up with this purpose in view, we must be on our guard not to lose sight of the absolute importance of the phenomena. Spiritualism is built up on and, in my opinion, can not dispense with them. Test mediumship will always be needed; needed in the future as much as in the past; needed even after the world is convinced in order to convert the children as fast as they come upon the stage of action. It must always remain the foundation of Spiritualism, and any movement which would tend to weaken its importance I should stoutly oppose.

But the foundation is not the whole

of Spiritualism, any more than the foundation of a house is the complete house. The time has come when we must build upon this foundation, the religion of the future and of the world; a religion so beautiful, so comprehensive, so complete in every part that it will win the admiration of all good men and women in every age.

It must be a religion worthy of the foundation on which it rests. If it is such it will supersede all that has lived before it. Both the upper and lower world will rally to perpetuate it; and while the arbitrary creeds born in ancient darkness will finally fade away under the advancing light of the spirit world, its glory will never dim, either in this world or that which is to come.

Upon whom rests the responsibility of building up this religion whose foundations are laid by the test medium? Upon the public speakers and writers in our ranks. Their work is to complement the work of the seance. They follow the test medium as the carpenter follows the mason. Together they must labor in harmony, each doing his own work in his own way, both for the good of the cause. To fit them for this work is the object of this school.

It is not enough for the success of a religion that it have the truth. It must also have men and women equal to the task of putting that truth before the world as a happy and harmonious whole in attractive form. Truth crushed to earth will not rise again till human souls, either in this or the spirit world, come to it, embrace it, and give it human form.

As an equipment for this work, in this age of schools and intellectual development, education is a necessity; the age demands it.

How long could Christianity live were it not for the fact that its leaders are educated men and women. The world respects the church, Catholic and Protestant, not because of faith in its doctrines, its forms or professions, but because its representative men are scholars. Harvard, Yale and all the older educational institutions were founded by the church and the church today is the nursery of education. Its leaders embrace some of the ripest scholars of the land. Because of this it commands respect.

The world frowns on ignorance and illiteracy. It turns away even from truth if it is stated in crude and "slangy" English. This may be wrong, it is wrong; nevertheless it is largely a fact, and we have to take facts as they are.

Being a fact, we labor at a disadvantage if we try to place Spiritualism, as a great religious movement, upon a plane where it shall command the respect of the world, unless its leaders are scholars.

This school is not an attempt to eliminate from the Spiritualist workers those who have not enjoyed the advantages of education. Heaven forbid that any thought of this kind should enter the school. An educated leadership can be reached without resorting to any such unjust discrimination. Sometimes the test seems all the more convincing by coming through an ignorant child or an unlettered adult. The school will not interfere with any one in honest and legitimate work.

Its object is to furnish a place where any worker can go and receive training as a public writer and speaker in addition to the acquirements he already possesses. Quite a number of public lecturers have said to me that they regretted their lack of education. This school is the place for them; for them it is founded. The teachers profess no superiority. Both pupils and teachers will enter the school as learners. The very best text books have been secured, and by their help we hope to be teachers to each other.

As public workers not one of us is

equipped as he ought to be. If spirits use us as tools it is reasonable to think they prefer the most improved tools. But if they do not, even on our own account, as representatives of Spiritualism before the world, we ought to feel desirous of having all the mental as well as psychic acquirements it is possible for us to obtain.

Old Orchard, Me.

NOW IS THE TIME

For Spiritualists of the state to unite in one strong effort to lift the status of the cause in this state to a higher elevation.

The forthcoming state convention to be held in Columbus May 4, 5 and 6 promises to mark an epoch in the history of Spiritualism.

The state association which is to be formed will have for its basis firm and thorough business principles. Through its organism spiritual life will be distributed into every part of the state. Local societies will be formed and sustained by it, speakers and mediums will be employed and supported by it. Revivalistic crusades will be instituted and a thorough spiritual awakening will be the result. Funds can be and will be secured to maintain this activity just as soon as the people possessing funds are assured that something is to be done. Money and energy in extravagant proportions have been wasted because expended in a promiscuous manner. This state association means to conduct its business on business principles. The officers, it is hoped, will be men and women possessing business ability. Every hundred dollars spent under the proposed missionary plan will bring about better and greater results than three times that amount under the present method.

It is the duty of every Spiritualist in the state to put forth his or her hand and assist in this movement. If we are to receive the respect of the world we must first respect ourselves and display some respectable ability along the lines of philanthropic and organic action. If we can not co-operate with one another we certainly can not co-operate with the world. Since we are in possession of the Truth let us demonstrate to the world that we know what to do with it; that it makes us more faithful, more hopeful, more charitable, yea, better men and women, for, what else is it good for?

C. S.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

QUESTIONS.

1. Is man a free moral agent?—Explain.
2. What part does destiny play in history here and hereafter?
3. If we are not free moral agents and destiny controls us, does this not do away with the theory "will success and it will be yours?"
4. If our weal or woe is not pre-determined how can clairvoyants foretell the future so accurately?
5. Would it be possible for an incarnate intelligence to control a mortal for a week or more, so that the latter would not be aware of his acts?—C. H. A.

ANSWERS.

1. Man is only a free moral agent in so far that he is responsible for his errors or wrongdoings. Nature knows no forgiveness. She is the sternest judge we have to meet, and she weighs evidence to the amount of a farthing, either for or against us.
 2. Destiny is the effect of blood and tissue in conjunction with the brain as given hereditarily. The spirit can not rise above its fleshy environments other than what it can grasp through the same as a moral and intellectual guide. The future will depend on the present.
 3. Not at all. Will power is a great motor towards success, though all can not conjure up the needed will to enforce it. Flesh is sometimes stronger than will, and governs it accordingly. Man often needs all the will he has to spare to rise above his passions, and to conquer self is the greatest success that man can achieve.
 4. Our weal or woe is predetermined so far as our abilities are concerned, though man often breaks in upon this program by accident or circumstances. But in a general way it is predetermined, and clairvoyants base their calculations on this. A railroad train is destined for a certain town at a certain hour, but the accident that may befall her is not taken into account. Would you call the train dispatcher a false prophet if the train does not reach its destination at the hour designated? Excuse a clairvoyant's mistakes on the same grounds.
 5. Yes, and it is of more frequent occurrence than many are aware of. Some are controlled for months and years, and never are the wiser for it. Controls do not interfere with a man's individuality, unless he is easily tempted and loves the temptation. As a rule, however, spirits come to learn and to teach, and in this compromise the effect of the control is lost or unobserved.
- Question.—What is the object of human life?—Freshman.
- Answer.—To prepare man for spirit life. The soul per se can not exist without a medium of operation—a material entity through which to manifest as an individualized intelligence. Matter is the antithesis of soul or force. But matter sensualized or vivified by soul creates a gross form of consciousness—an equipoise between the two, which is exact law as we find it in the starry world—from suns to planets. These constitute life and law combined—in fact are one. Now, comes a higher form of life, known as animal life, or that independent of planetary conditions or law. As out of the elements of planetary life evolved that

fitted for a higher soul condition, so out of the elements of animal life evolved a still higher, and one needed for the development of the human soul. But as these elements contain the germ of animal emotion and sensation, the human soul spark is naturally hampered by the flesh and bone, blood and tissue, into which it is incarcerated. Its lower life principle is strictly animalistic, while its higher is the reverse. The compromise between these two states unfolds reason—the first impulse for a higher reaching out. With reason man is empowered to combat his lower impulses, and by the use of this only can he conquer; that is, fit himself for a still higher existence, known as the spiritual. But no attain this state fittingly man must develop a perfect spirit body—one freed from animalism. It can be done, by simply leading a temperate or moderate life, and exercise charity or justice—synonymous with holding under control such animal impulses as anger, hatred, self-righteousness, gluttony, lust and hereditary desires or tastes not natural to the flesh. Now, the spirit body is an entity needed for the soul's continued existence after death of the physical. But that body partakes of the impulses, tastes and desires of the physical at death. If the animal in human life has not been overcome it follows the soul or spirit into the next life, and that is our hell. The spiritual atmosphere as an element is almost as distinct from the material as air is from water; and as a fish suffocates in the more refined element known as common air, so an animal spirit suffers in the more rarified atmosphere known as the spiritual, though without undergoing death. If a sufferer could be released by death, it would be a boon to him, but he can not, and thus the spirit's extreme desire to return to a material body either for control or obsession. It is like getting back to earth for the time being, and by going through the trials, vicissitudes and sufferings of material life in this way a spirit purifies its own covering of what it neglected to do in earth life. The object of human life is therefore to make a home for the soul in which it can continue progress in the next life and as an immortal entity.

Question.—What is it when defending Spiritualism or telling of its beautiful truths a strange feeling comes over me which causes my eyes to water and makes me feel like one "inspired to speak." Yet at other times I am sure I could not face an audience.—J. C. B.

Answer.—Your love for the cause is so strong that it conflicts too contrastingly with your nether impulses—the meeting of the two vibrations having the same effect on the body that two opposite currents have on the atmosphere. But the effort on part of the higher rises superior to the lower for the time being, and love has sway, synonymous with sunshine or fair weather in the soul. Powerful mediums can be kept in that condition continuously and thus need not undergo the change or conflict of impulses to reach the higher state (the "superior condition" of Andrew Jackson Davis). But all do not experience the same "strange feeling." Everyone who is at all conscious of the change from the negative to the positive state could tell a different tale, as no two persons are constituted exactly alike, and all do not notice the change—some because they are not sensitive enough to do so; others because they have become so accustomed to it that they lose cognizance of it. On the whole, however, it indicates a foundation for good mediumship.

Question.—When sitting in a circle and a spirit comes to you and represents himself to be some dear one and

at the same time you feel impressed it is not, what is the best course to follow? Accuse them of deception or let it pass for fear of spoiling conditions?—An Honest Investigator.

Answer.—You are fortunate in being impressed that deception is practiced. It shows that you are guided from afar by a spirit higher than yourself, but unable to come into the mortal sphere. Thus earthbound spirits are attracted. But none will be able to harm you as long as you are truthful yourself. You will always be warned by impression or a suspicion that something is wrong. There is no harm in accusing a spirit of having been wrong, only treat him with the same delicacy as you would a mortal to keep his anger allayed. "A soft answer turneth away wrath."

Question.—Has the faint chirping of birds in a room any spiritual significance? Are our spirit friends most of the time with us; and if we regret having ill-treated them in life do they know it? Zilla C. Hawes.

Answer.—Hearing birds is a matter of clairaudience, and rather a good omen, for it points to the fact that the hearer, as a spiritual being, exists in green fields and sunshine (or will after death of the body). Our spirit friends are with us to the extent that we love them, and they us. Regret means repentance, and that in spirit is always accepted as sufficient apology for past ill-treatment; though as a rule spirits do not care for this. They only suffer when they have something to regret concerning a mortal left behind.

C. R.—Sit with some well developed medium or cultured person for a battery to aid you.



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FOREGLEAMS.

In a recent lecture on this subject at Parker Memorial hall, Mr. B. F. Underwood said:

"Is there a power of forecasting what transcends the capacity of the ordinary normal powers, as natural as the power to foretell an eclipse? The prediction of an eclipse is based upon an induction; is preceded by a collection of facts and reasonings therefrom. Are these predictions which are made, not not by inductive reasoning, but from glimpses caught, perhaps, by the subliminal consciousness of that order of causation of which the sequent order as ordinarily observed, is but a superficial correspondence?"

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F. Cordon White lecturer and platform test medium, is open for engagements for fall and winter of 1897-98. Address 3058 Calumet avenue, Chicago, Ill.

Carrie Fuller Weatherford, minister to the Church of Progressive Spiritualists of Milwaukee, Wis., can be addressed for engagements to give lectures and platform tests. Wishes to hear from Wisconsin people.

J. C. F. Grunome is booked for Brooklyn, N. Y., September; Norwich, Conn., October; First Spiritual Temple, Boston, Mass., November; St. Louis, Mo., December, and possibly January; February, Chicago; March, Berkeley Hall Society, Boston, Mass.; April, open; May, Brooklyn; June, Chicago. April will go to the east, and February and January, 1898, to the west.

OBITUARIES.

Mrs. M. W. Leslie, one of the early workers in our cause, passed to the spirit life from Boston, Mass., April 8, 1897. Mr. H. D. Barrett conducted the funeral services, assisted by the Misses Bailey and Mrs. Wakefield in sweet song. The departed was the mother of Mrs. P. L. O. Keeler.

Captain Samuel G. Cabell passed to the spirit life from his home in Washington, D. C., April 5th, in the 84th year of his age. Captain Cabell was one of the earliest and most prominent Spiritualists of Washington. Services were conducted by Mrs. Cora L. V. Richmond and President Barrett.

Homer J. Field, formerly of Michigan, but for the past two years a resident of Los Angeles, Cal., died of paralysis at his home in that city March 29th, 1897, his 35th birthday. He was a medical electrician, a highly intelligent Spiritualist, and much esteemed by all who knew him.—W. C. Bowman.

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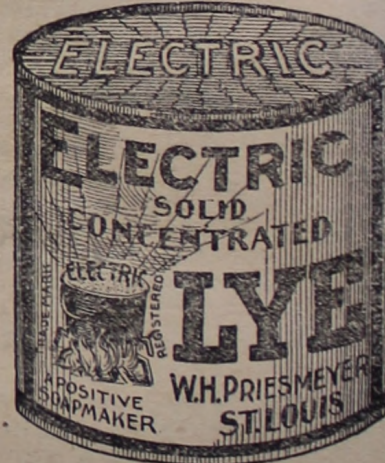
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